

# THE CHRISTIAN CENTURY.

Volume XX.

Chicago Ill., January 1, 1903.

Number 1

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;  
Ring happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

—Tennyson.

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# The CHRISTIAN CENTURY

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358 Dearborn Street

### Nebraska Secretary's Letter.

Three were added by letter at Elmwood on 14th.

Overton will not dedicate this winter, as they will not be able to finish till warmer weather.

J. W. Hilton is now in a meeting at Douglas, with full houses.

One addition at Wilber on 14th, and the Bible school had over 100 in attendance that date. J. E. Wilson is getting ready for a meeting to begin after holidays.

H. J. Young is singing for E. M. Johnson in Iowa, near Glenwood. Bro. Young is doing splendid work in the field.

L. R. Smith will sing for Lawrence Wright after Jan. 1st. Wright is now in a meeting at Aurora. No report from it.

Meeting at Clay Center closed on the 14th.

Ogden will close at Minden on 23d, and goes to Virginia to dedicate their new house. From there he will go to Takamah to begin a meeting Jan. 4th.

The York meeting has closed. Five additions resulted, three by confession, one by statement, and one by letter. A good impression was made on the community by Bro. Ely's preaching.

Broken Bow meeting, conducted by the pastor, C. V. Allison, and A. G. Smith, closed at the end of four weeks with 31 additions. Twenty-one were confessions, six from other churches, four by statement.

G. J. Chapman, York, and De Forest Austin, Belvidere, are out in annual pastoral letters to the churches where they minister. These are both models of excellence. Such letters are helpful, and stimulate faithfulness.

The new pastor at Ulysses raised nearly 50 per cent more than the state apportionment at that place on the 14th, his second day there.

Secretary spent Lord's day, Dec. 21, in Wymore and Blue Springs. The Bible school at Wymore has much more than doubled its numbers by the use of the revival. This, too, in the face of irregular or no preaching in the church. The Blue Springs Bible school is a live and energetic institution, and it was a pleasure to preach to them.

W. A. Baldwin.

### Virginians, Attention!

The Disciples of Virginia in and about Richmond will hold a mission rally at the Seventh Street Christian church, Richmond, Jan. 12th, 1903. Bro. G. L. Wharton will be the chief speaker of the day and other short, stirring addresses will be made by Richard Bagby and L. A. Cutler of Louisa, Albert Buxton of Norfolk, A. J. Renforth of Hampton, W. F. Smith of Newport News, and C. O. Woodward of Petersburg. The purpose of the rally is to arouse an enthusiasm which will manifest itself in the March offering. It will be an all-day rally, closing with an address by Bro. Wharton at night.

# The Christian Century

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"O God, our help in ages past,  
Our hope for years to come,  
Be thou our guard while life shall last,  
And our eternal home."

## EDITORIAL

### THE DUTY OF FORGETTING.

Remembrance is at once the greatest pleasure and the greatest sorrow of life. The joys of memory are beyond estimate, and even the satisfaction which anticipation brings is not to be reckoned greater than the comfort of slipping back along the years into scenes that are past but imperishable. Character is in large degree the result of memory, for it is the desire to preserve a certain consistency with an honorable and useful past that helps to keep us to our tasks and inspires to nobler purposes. The pleasures of memory are kin also to the sacred obligations to keep former friends and duties in mind. There are faces that come at times and peer at us with a certain wistfulness out of the dimness of gathering years, as if they would recall to us those moments in which they played important parts in the drama of our lives. Such friends of other days we would not forget, and it is well to consecrate certain hours to remembrance. The appreciation of the past and the inspiration of the future are joint partners in our best work.

Nevertheless, there is a duty to forget to which our mind is drawn by apostolic injunction and the counsels of experience. At the closing of the old year it is the privilege, the duty, the joy and the sorrow of the soul to remember. At the opening of a new year it is the solemn obligation of a purposeful life to forget. These two ministries of life go ever side by side, and they are not foes, but the closest friends. "Remember," says Paul in many a solemn moment of his urgent counsel. "Forget the things that are behind," says the same inspired teacher, as he points the way to Christian achievement.

Fast successes should be forgotten. No temptation is more subtle and disastrous than that which soothes activity into repose by the remembrance of excellence already achieved. In early life, while no rewards have been as yet gained, one is spurred onward by the passion of possession. But success has a way of throwing out, Atalanta-like, golden apples along the way, seizing which the runner hesitates, half satisfied, and the supreme prize is lost. A successful ten years just out of college has ruined more than one preacher because he rested satisfied with its results and worked no more. The same sermons preached, the old books unread and unreplaced, the old phrases used, losing every day somewhat of their original force, and the

lengthening years tell only a story of declining strength. The professional man who started with brilliant prospects and soon made a mark has grown content with his early reputation. Degeneration has set in, life becomes slowly more commonplace. His friends gradually realize that the promise of his past is not being fulfilled. His wife accepts with resignation the conviction, slowly formed, that he will never do the work she had pictured him achieving. He has not learned the art of forgetting the past.

Christian life is confronted by the same danger. A household started in the fear of God and with the earnest desire to aid in the progress of the kingdom grows comfortable in possessions and a bit negligent of further service. "We have worked hard in the church for years; now let others try it," is the way the excuse is framed. No longer is there the same love of the house of God, nor the same activity in holy things. The truth is the members of that family are remembering with complaisance the good work of former years. The past is being summoned to excuse the present, as if the food of yesterday could satisfy us now, or the service of another time could absolve us from doing "the thing of the day in the day." Such a family or individual must learn to forget all the good work done in the past and to begin each week as if it were the only week of life.

Past failure ought to be forgotten. Few men succeed except they first traverse the rough ground of failure. To accept the first defeat as decisive is to miss not only victory, but the joy of the battle. If we could know the scars of defeat carried by the most confident and rewarded of the victors in the contest of life we should never accept discomfiture. Few men fail at once the calling in which they can succeed. There is the period of experiment, and that period has been one of repeated failures. Yet every one of them has tilled the soil in which the seed of success is yet to be sown. No man ever gains any experience that does not mean added strength in the future. The man who was first a farmer's assistant, then a railroad hand, then a clerk in a grocery store, then a law student, then in college, then in the medical school, and finally a preacher seems to have followed a very winding path, but no experience of all those uncertain, groping, discouraged and disappointing years fails to add its element of strength to his pastoral efficiency. God guides our lives better than we know, if we let him have his way with us. We must learn to forget the failures of the past in the joy of present service.

Past sin must be forgotten. It is one of the humiliating and terrifying consequences of wrong-doing that its claims upon us remain even after we have put it forever away. Tainted speech, unclean imaginings, unholy scenes, hateful memories, defiling words that pollute the remembrance of even the holiest utterances of scripture or of hymn are a part of the penalty that sin brings. In a moral universe it could be no otherwise. God is too merciful to divorce sin from its results. But all the resources of heaven are placed at the disposal of him who turns his back resolutely upon the unholy thing and strives to forget. At first the burden

clings corpse-like to its chained and despairing victim. The cry "O wretched man that I am!" has echoed in many a soul since the great apostle fell asleep. But just as surely is it followed in the life of faith by the exultant words, "I thank God," that register in our case, as in his, the snapping of the chain and the falling of the body of death forever from our sight. Still harder is the task of losing and forgetting the love of sin. The guilty queen had resolved to give over forever her unholy love. But even as she made the covenant,

"Her memory, from old habit of the mind,  
Went slipping back upon the golden days  
In which she saw him first,"

And she

"Grew half guilty in her thought again," for she well knew what all the world learns slowly enough, that the pure heart as well as the clean hand is necessary to the Christian.

"For what is true repentance but in thought—  
Not e'en in inmost thought to think again  
The sins that made the past so pleasant to us."

Here is where the struggle comes for the repentant sinner, when the sin is fair. If all unholiness came clothed in sable hue and black with smoke of the pit, we should not be so easily allured. It is the glitter of dishonest gold, the fascinating color of the wine, the honor promised as reward of compromise, the smooth and gliding movement of deceit that make temptation so hard to resist. To forget all such visions, to clear the tablets of the mind from all remembrance of an evil past is to give breath to better purposes for a new year.

Hardest of all, it may be, it is our duty and privilege to forget the sins of others who have most wronged us and involved us in suffering and shame. One can easily forgive chance and slight offenders. But to forgive the studied insult, the conscious injury, the slander piously spoken, the dull and heavy blow of malice, is a sorer task. But here one enters into the companionship of Christ most surely, for he ranked the forgiving spirit with sainthood and promised pardon to those who pardoned in return.

Upon the threshold of the new year the secret of soul health needs pondering. No teacher since our Lord has known more of true success than Paul. It is worth while, then, to learn the lesson of his own method, and this he gives in those oft-repeated words, "I count not myself to have gained the prize as yet; but, forgetting the things which are behind and stretching forth to those which are before, I press on toward the goal, hoping to attain thus the prize of the glorious order of the Sonship of God, bestowed by Jesus Christ the Lord."

#### A GOOD PRESCRIPTION FOR THE NEW YEAR.

Don't worry. Don't hurry. "Too swift arrives as tardily as too slow." Sleep and rest abundantly. Spend less nervous energy each day than you make. Be cheerful. "A light heart lives long." Think only healthful thoughts. "As a man thinketh in his heart, so is he." "Seek peace and pursue it." "Work like a man, and don't be worked to death." Amid passion and excitement, a moment's anger may be fatal. Associate with healthy people; health is contagious as well as disease. Don't carry the whole world on your shoulders, far less the universe; trust the good Lord. Never despair. "Lost hope is a fatal disease." Trust the Master, and go forward.—The Christian Work.

#### PRESSING ON.

The consciousness of one's imperfection and unworthiness increases as he approaches nearer Christ. Self-righteousness and self-devotion finds no place within the heart consecrated to his service. Humility before Christ and devotion to him must ever characterize those who would truly be his disciples. There must be a willingness to sacrifice and suffer if we would enter into the fulness of life that God's well beloved son came to offer us. There is no place to tarry. That rest which the soul so much needs can only be found in Christ. There is only one who can give us strength to bear up under the trials of life and resist the power of evil. Only one who can save unto the uttermost.

Of all men either of the past or present it is universally accorded to the Apostle Paul that he belongs to the select few who stand as the pre-eminent representatives of Christ in man. From the standpoint of the Jew he had more to boast of than any other man, and yet all things which were gain to him he counted loss for the excellency of the knowledge of Christ. He no longer boasted of his self-righteousness. It was all of Christ, by faith in him. Many years had come and gone since he heard the words, "Why persecutest thou me"; but he was not yet perfect; he had not yet finished his course; there was something better ahead. He felt that whether he lived or died ill could not befall him, for to live was Christ, to die was gain. He believed that all things work together for good to them that love God and to them that are called according to his purpose. But with all the progress that he had made, he takes as his motto: I press on that I may lay hold on that for which also I was laid hold on by Christ Jesus. It seems fitting that as we are about to enter upon a new year we should strive to make these words our own. Happy is that man or woman whose Christian experience has been real, and vital, and soul-uplifting like unto that of the Great Apostle to the Gentiles. It is sad to think how many professed Christians live so far from Christ that pure and undefiled religion is little more than a dream to them. They have but a faint conception of what the love of God is, having never come into vital touch with Him and with humanity, hence the world sees but very little of the Christ—the hope of glory—in them.

There is doubtless much to discourage us when we look to the past, but thanks be unto God who giveth us the victory there is much to encourage us if we will but keep our faces Zionward and press on. There is something glorious in going forward and conquering new worlds. There is nothing which so deadens and atrophies the spiritual life as halting before difficulties. The Christian who sits down and folds his arms and does nothing will have but a very faint conception of Christ's purpose in suffering and dying. The best way to quiet fear and dispel doubt is to go to work and put Christ's promises to the test. The only way we can know Christ in our heart's deepest experience and apprehend his great purpose in laying hold on us is by pressing on, following after, living his life, serving as he served, loving as he loved. May the year 1903 be one of spiritual power and spiritual fellowship. May it be one of conquest and victory in the name of our King.

"Love that gives the life away  
Hath not Christmas for a day,  
But a year.  
The right merry Christmas bliss  
Must be found alone in this,  
Others' cheer."

## CHRONICLER'S DESK.

Vital statistics make an interesting subject of study for the ending of an old year or the beginning of a new one. It is natural at this season to think upon the days of the years of our pilgrimage past and of those that likely remain to us. One more year has been numbered with the things that were, and what are the vital resources that remain for the year to come, if any should be allotted to us? One cannot help thinking in this connection of those wonderful words in the thirty-fourth Psalm, the inspired prescription for longevity. We quote from the Polycrome translation: "Dost thou desire to live? Dost thou wish days for the enjoyment of happiness? Then guard thy tongue from evil and thy lips from speaking guile, cease from evil and do good, seek peace and pursue it."

The strongest, perhaps, of all biblical phenomena is the fact that Moses, reared and educated in a land where the fundamental religious doctrine was the immortality of the soul, should make a divine religion and a lofty system of ethics without a word in either of the life to come. The laws, penalties, rewards, sanctions and ceremonies of Mosaism had reference chiefly if not exclusively to this life. While spirit immortality was ignored, physical longevity talked in the largest proportions. The ancient Hebrew was intensely religious, he was devout and zealous, his life was spiritual and his ideals ethical to a degree, he was often fanatical in his religious enthusiasm, but he knew little or nothing of the doctrine of the continuity of life that fills so large a place in the New Testament. Religion was life and breath to him, he realized the presence of God in all his affairs as we do not pretend to do, politics was religion, government was religion, education was religion, war was religion, God was in the field, in the forum, in the family, in the state, he was everywhere and in everything. His literature, his poetry, his philosophy, his politics were all religious. He had no other kind, the secular and worldly temper of our day and of our part of the world he knew nothing of. Singularly enough, Mosaism was a this world religion, and believing that God was here in this world of matter as well as yonder in the world of spirit, it is natural that it should have made the care of the body of prime importance and that questions of sanitation, hygiene, health, physical vigor, long life and temporal enjoyment should assume large proportions in its system of religion. Christianity, however, has not ignored these questions by any means, for Peter transfers this passage in the Psalms out of the old system into the new, and Paul says that godliness, in the Christian religion, has the promise of the life that now is and that which is to come. Ethics of words and ethics of action are the conditions of peace and long life in both testaments.

Nobody will dispute the proposition that morality as a rule is a condition of longevity. Serenity of temper, cheerfulness of disposition and purity of the body beyond all question minister to length of days and the enjoyment of life. The Chronicler has just examined a list of vital statistics with reference to the longevity of different classes of men. It carries a great lesson with it as bearing on the question before us. It is significant that preachers stand at one end of the scale and liquor dealers at the other. The death rate among ministers is but little more than half the general death rate, while that among saloonkeepers and bartenders is nearly double the general death rate.

Engineers share with ministers the distinction of the smallest death rate due to intemperance. In both of these occupations intemperance is reported to have caused but two deaths in the year among 62,215 men.

This suggestive fact shows how much temperance has to do with long life. Farmers stand second to ministers in average length of life, and school teachers third. Preachers live longest because they live best. Farmers are second in longevity because they are second in morality. Both moral and physical conditions are more favorable in the country than in towns and cities. Rural populations never rise so high in their virtues or sink so low in their vices as those in the centers. A city is a strange combination of the highest and the lowest in human life. Extremes of wealth and poverty, education and ignorance, virtue and vice, religion and irreligion meet here and live in sight of each other. The countryman does not go as high as the highest nor as low as the lowest in the city, but he strikes a better average of moral health and soundness because he lives in the open air and is free from the debasing influences and temptations of city life. The bone and sinew of a nation's morals are to be found in the country. If the moral soundness of the country did not continuously displace the moral rottenness of the town no civilization could survive more than a few generations.

The ethics of speech and the ethics of conduct must be profoundly studied and diligently applied in order to the prolongation of life under the best conditions. The autobiography of Mrs. Mary C. Clarke, who died at the age of ninety, was published in New York two or three years ago. Mrs. Clarke was a woman of remarkable beauty of character. She had a kind of genius for serenity and cheerfulness. She had the rare gift of unfailing sunshine to all with whom she came into association. She was sympathetic and thoughtful and her words were always kind and gracious. Speaking of this genius of gracious kindness, the editor of the *Outlook* said: "To Mrs. Clarke it was a gift of longevity and of happiness, for there is no doubt that life is prolonged by cheerfulness and serenity, as it is shortened and darkened by sullenness, melancholy and anxiety." It is a significant fact that the great poets of our time—Tennyson and Browning in England, Emerson and Lowell in America—have serenity, and that it has been reserved for the minor poets, and generally the very minor ones, to do the wailing and the weeping. Presently depression will go out of fashion. It is the mood only of the diseased or the imitative; it is never the mood of the healthful and the original; and when it goes out of fashion people will look back and smile at the importance which has been attached to certain manifestations of the pessimistic temper in our time. One of the best contributions we can make to healthfulness and cheerfulness of temper, and hence to long life, is to refrain our tongues from evil and our lips that they speak no guile. The other condition that completes the circle is to turn away from evil and do good, seek peace and pursue it.

Tell not to others what you don't believe;  
Tell not of gloomy doubts and haunting fears,  
Of saddened memories and falling tears,  
Each has in full his share.

But if there is one thing you do believe,  
Or steadfast faith that helps you on your way,  
Tell that, and in the telling you'll receive  
A stronger faith that grows from day to day.  
—Anna Neil Gilmore.

## LOOKING FORWARD.

As we enter upon another volume of the Christian Century we look forward with pleasure to the year before us. Our many friends have manifested their interest in the paper in deeds as well as in words. At this time a year ago, owing to some unwarranted misstatements of another journal, we were misunderstood by many who were not regular readers of the Christian Century. Those who at that time criticized us for making no reply to false reports have since congratulated us upon maintaining our purpose to exalt Christ above all controversy and the Bible above all criticism. We have received commendatory letters from the best men and women in our brotherhood which we have refrained from publishing, preferring to let the paper speak for itself. We are glad to announce to our friends that the prosperity of the paper has not only far exceeded our expectations, but that thousands of letters received during recent months convince us that the heart of our great and growing brotherhood beats in sympathy with the positive and progressive purpose of the Christian Century. Realizing that the deepest spiritual development and the highest Christian culture go hand in hand we shall continue to look up and not down and lend a hand to every noble enterprise which aims to unite Christian people of every communion in the work of preaching the gospel to the ends of the earth. Next week we shall make a fuller announcement of the feast of good things we have in store for our readers later. Larger space will be given to the practical things of the Kingdom of God, to a number of serial stories and to departments for the children in the home and the young people in the church. No one need subscribe for the Christian Century to save the ark of God. We desire the co-operation of all consecrated to Christ who trust God to care for his own.

## SIGNS OF THE TIMES.

## Message to King.

The first trans-atlantic message by wireless telegraphy was transmitted by Signor Marconi from his station at Glace Bay, Cape Breton, to the station at Cornwall. It was a message from Lord Minto, governor general of Canada, to his majesty, King Edward. Lord Minto received from Mr. Marconi the following message:

"To His Excellency the Governor General: I have the honor to inform your excellency that your message to his majesty has now been transmitted by me from Cape Breton to Cornwall by wireless telegraphy and has been forwarded to its destination."

## Lorenz Operates Without Aid.

Dr. Adolph Lorenz has been enabled to do something heretofore denied him since he came to this country to operate on little Lolita Armour. In the amphitheater of the Children's Hospital in Boston he demonstrated his bloodless method of correcting congenital hip dislocations without having to divide the work among a number of other doctors.

His subjects were three girls aged 3, 4 and 7 years. About 200 Boston surgeons were present, and they were amazed by the skill and swiftness of the operator. Dr. Lorenz sailed from New York Dec. 27.

God's ways seem dark; but, soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait.

—Whittier.

## President Roosevelt and Venezuela.

Most of our readers know of the chronic condition of Venezuela. John Hay represents a large and thoughtful element in America who would regret to see President Roosevelt yield to the wishes of Germany and England that he assume the role of arbitrator between a bankrupt South American republic and the rapacious monarchies of Europe. William E. Curtis has summarized the situation so admirably in the *Chicago Record-Herald* that we feel justified in quoting the reasons which actuate President Roosevelt at length:

1. Nobody knows but The Hague tribunal might punch a hole in the Monroe doctrine and deny the right of the United States to supervise the affairs of the American hemisphere. This is not probable, but possible. Any tribunal at The Hague would be entirely European and monarchical in its sympathies.

2. The proceedings of The Hague tribunal would be long, tedious and expensive and the European powers would insist upon preserving the *status quo* in Venezuela until a decision was reached, which might be a year or two years hence, whereas if the president of the United States is arbitrator, the blockade will be raised, they will send their fleets away and commerce may be resumed at once.

3. The powers object seriously, although they do not actually refuse to submit, to arbitration by The Hague tribunal, and will not consent to it unless it is insisted upon by the government of the United States. If our government should insist we would be morally responsible for any failure or trouble that might ensue, and if Venezuela should refuse to recognize the justice of the decision and object to paying the award, we would be compelled to persuade her to do so, no matter what our own opinion of the verdict might be.

4. Venezuela fears The Hague tribunal and will not submit to it unless compelled to do so by the United States. If we force Venezuela before The Hague tribunal we should be responsible for the consequences, not only so far as that government is concerned, but for the effect upon all the Latin-American republics.

5. If President Roosevelt consents to act as arbiter he keeps the controversy in his own hands; it continues to be a purely American question; it confirms the right of the United States to judge between the other American republics and the European powers, and the dispute remains in the family of republics instead of being thrown into monarchical influences.

6. An important precedent will be established.

7. All of the other American republics are extremely anxious that President Roosevelt should accept the responsibility. They lack confidence in The Hague tribunal, and if he should force the controversy to go there for decision they would hold him quite as much responsible for the verdict as if he should render it himself.

8. Therefore, as the United States will be held responsible for the outcome of the arbitration by European powers and by the American republics, no matter what happens, the president thinks it wise and prudent to keep the matter in our hands.

## At the New Year's Close.

The past is o'er—  
Waste not thy days in vain regret.  
Grieve thou no more.

Look now before  
And not behind thee; do not fret—  
The past is o'er. —American Weekly.

## GLANCE AT THE GLOBE

No less than twenty-eight volumes of the British Museum catalogue treat of the single word Bible.

Rudyard Kipling's mother and sister have just published a volume of poems entitled "Hand in Hand."

Coal is being rushed to the city, railways having given orders that fuel be given preference, except in the case of perishable freight.

New line is planned by the Baltimore and Ohio between Baltimore and Pittsburg, that will bring Chicago nearer to the east by eighty miles.

J. D. Rockefeller gives Christmas gift of \$1,000,000 to University of Chicago, with an additional \$226,000 to make up a deficit in the budget.

General Miles is informed of many cases of cruel treatment of Philippine natives by American soldiers, and inquiries follow throughout the islands.

It is announced from Seoul that the United States minister has demanded from Korea the payment of \$1,500,000 due to the builders of the electric railroad.

Senator Depew introduces bill for emergency currency, allowing national banks to issue circulation to extent of 50 per cent of capital in time of stringency.

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Boston public library reports that in one month nearly half of the 2,417 slips in the children's department were for Miss Alcott's "Little Men" and "Little Women," Jacob's and Lang's fairy tales, "Mother Goose" and "Uncle Tom's Cabin."

Richard Le Gallienne has dedicated his new romance, "An Old Country House," to Madame Norregard, the Danish mother of his wife. It is printed in her native tongue, and translated reads: "Dear little Danish mother, please remember that your room in the old house is lonely for you."

A dispatch from New Marghelan, Russian Turkestan, reports that the earthquake at Andijan killed 2,500 people in and near that city and destroyed 16,000 houses. The rumblings continue. The authorities so far have not been able to cope with the destitution of the starving, unsheltered populace.

The new \$250,000 gymnasium that is being erected by Princeton University will be completed, with every dollar of the cost provided. J. MacThompson, the secretary and treasurer, has issued a statement, which shows that over \$200,000 has already been subscribed, and the balance is forthcoming.

While on his way to the white house shortly after noon to-day to see the president, Postmaster General Payne suffered an attack of acute indigestion. He was driven to his hotel and two physicians were summoned. The patient was relieved this afternoon, and hopes to be at his office tomorrow.

"The Pennsylvania railroad has refused to receive in its yards at Columbus, Ohio, any more coal from its tributary lines," said John Lowe of Boyd, Stickney & Co. "It is compelled to take this step for the present by the congested condition of its freight traffic and the great scarcity of cars and locomotives."

The estate of Paul Leicester Ford is valued at over \$200,000. The appraisers evidently consider his works transitory, for while \$12,000 is expected in royalties from his "Wanted: A Chaperon," just published, "The Honorable Peter Sterling" is valued at \$1,500, "Janice Meredith" at \$1,000 and "The Story of an Untold Love" at \$300.

By means of a diagram of centuries an Oxford librarian shows that the famous Oxford Press (England), established in 1585, had a larger output of works between 1645 and 1700 than at any similar period until far on in the nineteenth century—a significant indication of the mental productivity stimulated by the giants of the English commonwealth.

A movement has started in England, under the lead of Lord Radstock, to place a copy of the Scriptures in the hands of every child in the schools of India who is able to read a gospel in his or her own tongue. This is a worthy movement. Such a gift would be treasured by most of the children as something sacred, and would be diligently read by many.

The university of Wooster, Ohio (Presbyterian), which lost almost all its entire plant during the past year by fire, has risen stronger than ever. Nearly \$150,000 has been raised within the synod for rebuilding. Mr. Carnegie added \$100,000 and Mr. L. H. Severance of Cleveland has contributed \$75,000. Altogether nearly \$500,000 has been raised within a few months.

The ninety-second annual report of the American Board of Foreign Missions shows receipts for the year of \$845,105. The report states that indemnities for property destroyed in China in 1900 have been paid and adjusted under conditions satisfactory to the missionaries and in most instances to the native Christians, and which also admit of the reopening of missionary work in all its varied forms.

The council of administration of the department of Illinois, Grand Army of the Republic, met in East St. Louis and fixed upon May 5, 6 and 7, 1903, as the date of the thirty-seventh annual encampment. Resolutions were passed indorsing General John C. Black of Chicago as candidate for commander in chief of the Grand Army and urging his election at the national encampment to be held in San Francisco next summer.

There has never been such a season for furs, and it is noticeable that the American women in London are appearing in the most exquisite and costly productions. There has been a record sealskin sale in London this week. More than 57,000 skins were sold in five hours on Wednesday. Buyers from all parts of Europe and America are attracted to this annual sale.

Mrs. Humphry Ward, the noted British author, who is quite ill in London, first came into widespread fame in 1886 with the publication of her story "Robert Elsmere," in which she recounts the misgivings and the intellectual instability of

Children are still loyal to their old book favorites. The

of a young minister. She was formerly Miss Mary Augusta Arnold, and was born in Tasmania. Her husband, Thomas Humphry Ward, is well known as a historian of considerable capacity.

Mrs. Mary Ashton Livermore, who has just celebrated the eighty-second anniversary of her birth at her home in Melrose, Mass., was a resident of Chicago as long ago as 1857, when she came hither with her husband, who had been appointed editor of a Universalist paper. Mrs. Livermore was the first president of the Illinois Woman's Suffrage Association. She was also one of the most active abolitionist agitators in the country.

Active financial steps are still being taken in London for the settlement of all claims held against Venezuela by English subjects. An agent of the banking house of Seligman is consulting with Señor Schetborgh, the Venezuelan consul in London. All the leading German bankers and traders in Venezuela are bitterly opposed to arbitration. They are bending every effort to persuading Germany to insist upon a complete and final settlement of all matters in dispute with Venezuela.

Under the incognito of Mrs. Paul Kolbe, the virtual queen of a group of South sea islands and one of the half-dozen wealthiest women in the world, with her husband and grandson, was a New York visitor recently. Her wealth is in the neighborhood of \$20,000,000, and she is the lawmaker for nearly 100,000 islanders who only a score of years ago were among the fiercest cannibals in the world. This remarkable woman is Emma, known among her dependents in the Bismarck archipelago as their queen and herself a princess of royal blood of Samoa.

Mail advices received from Chang King, in the Sze Chuen province of China, report that the cities of Moi Chou and Kiating Fu have had their gates closed and a state of seige declared, owing to the numerous bodies of armed Boxers in their vicinity, it being feared by the officials that the insurgents may take the cities by surprise. Troops were sent to raise the siege of the two cities, but failed. It is reported from Peking that Yang Lu, first grand secretary of China, who, since Li Hung Chang died, is the most powerful man in China, is anxious to resign.

It has long been known that diamonds, especially the class known as "rose diamonds," are likely to explode if subjected only to what would seem a very ordinary degree of heat. It is now believed that the explosions are the result of the rapid expansion of certain volatile liquids inclosed in cavities near the center of these precious stones. A great many diamonds, even though cut, mounted and worn as gems of perfection, are still in an unfinished condition—that is, the liquid drop from which the stone is being formed has not as yet deposited all of its "pure crystals of carbon." These movable drops may occasionally be seen with the naked eye.

President Roosevelt has let it be known that before he reached his decision to send the Cuban reciprocity treaty to the Senate and not to the House he consulted freely the leaders of the House and the members of his cabinet. It was determined it was unnecessary to send the treaty to the House, notwithstanding the fact that it affected revenues of the government. It was found that previous reciprocity treaties had been sent directly to the Senate for ratification. This was notably true of the Newfoundland treaty, which is regarded as being on all fours with the Cuban treaty. No objection ever was raised to the consideration by the Senate alone of that treaty.

Of the utmost importance to business men on both sides of the Atlantic, as well as to travelers, is the contemplated plan of sailings for transatlantic steamers which it is expected will be put into operation during the coming spring. From an authoritative source it is learned that a schedule will be adopted, which, if it does not quite provide a boat each day sailing eastward and westward, will at least be a great step in advance of the present arrangement. If an agreement can be reached between the companies interested, which now seems probable, a person who now desires to cross the Atlantic may take a steamer any day of the week he sees fit, except Friday, and letters may be mailed with a degree of frequency and certainty so as to arrive on time.

Palmer University has been incorporated by a number of eastern Indiana capitalists. It is to be located at Muncie and has certain unique features. The articles state that the object of the incorporators is "to give especial emphasis to the matchless truth of God, of Christ, of psychology, of Christian ethics, and all to the peerless end of bringing the students into harmony with the divine administration of the immutable laws of their being, and thus develop the creature man into a symmetrical manhood that will meet the approval of his

Creator, God." The teachings of the university will represent a departure from the lines of other institutions in inculcating the theories of evolutionary development, mental, moral and physical, of the human race, but the teachings must nevertheless be emphatically Christian, yet non-denominational and nonsectarian. "God, Christ, Manhood," is the motto of the institution, and character, not human theology, is made the test of its fellowship. Equal privileges are to be accorded to males and females. The control is vested in twelve trustees, eight of whom shall form a quorum.



CHRISTIAN TABERNACLE.  
Decatur, Ill.

AMERICA THE CHRISTLAND.

GEORGE W. CROFTS.

America, Immanuel's land,  
The land beyond all others blest,  
Raised up by the Almighty hand  
A refuge for all men opprest;  
Thy flag a glorious symbol is  
Of justice and of liberty,  
With hearts that beat with patriotic bliss  
We sing a song of praise for thee.

Thy mountains and thy plains extend  
From lake to gulf, from sea to sea;  
Thy turquoise skies that o'er the benth  
Embrace of states a galaxy;  
Thy rivers glitter in the sun,  
Thy forests wave their branches high  
No land like three since time began  
E'er banqueted the human eye.

And yet, 'tis not thy wealth untold  
America, that makes thee great;  
'Tis not thy silver or thy gold  
On which is based thy strength of state,  
The bible and the Christian school.  
The Christian home, the Christian press;  
The Christian statemen strong who rule  
By these thou art the land we bless.

America, Christ is thy light!  
America, Christ is thy King;  
From Him thou dost derive thy might.  
Because of Him thy praise we sing.  
He is thy captain; follow Him;  
His banner with thine own entwine,  
Thy glory then will ne'er grow dim  
But like the noonday sun will shine.

CHORUS—

America! America!  
No flag that floats so fair as thine;  
America! America!  
No land so lovely, so divine.  
Beatrice, Neb., 1902.  
(Copyright, R. A. Walton, 1902, Owingsville, Ky.)

O Holy Child of Bethlehem!

Descend to us, we pray.

Cast out our sin and enter in,

Be born in us to-day

We hear the Christmas angels

The great, glad tidings tell;

O come to us, abide with us,

Our Lord Emmanuel! —Phillips Brooks.

## CONTRIBUTED

### AT THE PORTAL.

J. H. WRIGHT.

The Old Year's dirge is tolling now,  
Bells swung by angel hands;  
The glad New Year, with smile and bow,  
Just at the portal stands.

\* \* \*

The cradle and the trundle bed,  
With dreams from sunlit lands,  
Are gone, and Youth, with eager tread,  
Just at the portal stands.

\* \* \*

The careless, romping days of youth,  
In play upon the sands,  
Are o'er, and Manhood, clad in truth,  
Just at the portal stands.

\* \* \*

With weary feet and dimming eye,  
Man leaves the toiling bands  
When trembling Age, with feeble cry  
Just at the portal stands.

\* \* \*

Oh, Youth! Oh, Man! Oh, trembling Age!  
Christ met the law's demands:  
Thy risen Lord, earth's woes t' assuage,  
At heaven's bright portal stands.

Woodbine, Ia.

### "THE VARIETIES OF RELIGIOUS EXPERIENCE."

E. S. AMES.

Now the scientist has entered the inmost sanctuary of religion. The study of written documents, of ecclesiastical institutions, of chronology and scientific evolution seem to touch religion only indirectly as compared with psychological investigations which lay bare the very soul. No field can plead exemption from the modern seekers after knowledge, and the last two years have marked the invasion of this inmost realm of human interest—personal religious experience. The beginnings made by Professors Starbuck and Coe have now been confirmed and greatly extended by Professor James of Harvard, who is perhaps the greatest living psychologist.

He justifies his study at the outset by the distinction, absolutely fundamental, between questions of fact and questions of value. Psychology is a science, and as such in its study of religion asks only, What is its nature, how did it come about, what is its constitution, origin and history? Many readers, when they see the phenomena of conversion paralleled by cases of "falling in love," "insane delusions" and the like, may think the author is trying to discredit religion, and no protests on his part will avail with them. But it ought to be obvious that many religious leaders, such as Fox, the Quaker, who were abnormal and in a degree insane, have nevertheless done positive and invaluable service to the world. It may be true that Paul was an epileptic, and if so we have a right to know it, but that does not discount the good he did. In the same way the rigid examination of the psychological facts of religious experiences cannot prove or disprove their value. With reference to their value, "by their fruits ye shall know them and not by their roots."

The two reasons for such scientific study are "irrepressible curiosity" and the control and direction of

the phenomena. Another scientific principle which causes confusion in such a study is that ordinary experiences are often best known through abnormal cases. For example, hallucination has been the key to the comprehension of normal sensation, and illusions have explained perception. In recognition of this principle Professor James has much to say of religious melancholy, trance and obsession. He believes that the psychopathic temperament may introduce one to regions of religious and other truth, which the more robust individual would never reach.

Consciously emphasizing extreme types, the "Religion of Healthy-Mindedness" and of the "Sick Soul" are contrasted in successive chapters. To the first type belong Spinoza, Emerson, Edward Everett Hale, Walt Whitman and the whole "mind cure" following. Whitman is cited as the supreme contemporary example, of whom it is said "He never complained or grumbled either at the weather, pain, illness or anything else. He never swore. He never exhibited fear." In contrast to this "tendency which looks on all things and sees that they are good" is the depression and melancholy of the "sick soul." Of the latter sort, at least at certain periods, are Tolstoi, Bunyan, Luther and Solomon. These words of Bunyan illustrate it: "Sin and corruption would as naturally bubble out of my heart as water would bubble out of a fountain. Sure, thought I, I am forsaken of God; and thus I continued a long while, even for some years together."

Conversations, likewise, fall under two general types, the unconscious and the volitional. In the former the process is more gradual and consists in building up new moral and spiritual habits. The latter is characterized by a "self-surrender." The personal will is given up. One individual writes: "I simply said: 'Lord, I have done all I can; I leave the whole matter with thee'; and immediately there came to me a great peace." Some persons, however, never are and possibly never under any circumstances could be "converted," though they may be excellent persons.

The whole book is written with a charm and spice of literary style unparalleled in this field. These unconvertible people are "frozen." The focus of interest is "the hot place in a man's consciousness." "Saint Teresa might have had the nervous system of the placidest cow." The writings of Schopenhauer and Nietzsche "remind one, half the time, of the sick shriekings of two dying rats." "There must be something solemn, serious and tender about any attitude which we dominate religious. If glad, it must not grin or snicker; if sad, it must not scream or curse." It is obvious on every page that the author of these lectures, like Henry Van Dyke, in a volume of sermons, has "tried to write, not in a theological dialect, but in the English language." His absence of theological terms, together with the free comparison of these phenomena with secular mental life, may make the book opaque to many good clergymen, but it is full of meat and drink to him who has eyes and ears for the author's meaning.

The philosophical interpretation of these facts and their ultimate bearing upon religious problems are deferred to another volume, and every one who reads this book will await the next with impatient interest.

Be not too ready to condemn  
The wrongs that others may have done.  
Ere you too harshly censure them  
For human faults, ask, Have I none?

## PRAYER.

EDWIN E. CURRY.

For through him we both have access by one Spirit unto the Father.—Eph. 2:18.

Prayer is the spontaneous address of the Christian soul to God. It sometimes takes the form of appeal for help, arising from great need. Sometimes it arises from a realization of God's goodness, when it takes the form of worship. At all times it expresses a realizing sense of dependence upon the divine power. The verse which stands at the head of this brief article may serve as a guide to acceptable prayer.

1. *It should be addressed to the Father.* Jesus when teaching his disciples to pray said: After this manner pray ye: "Our Father, which art in heaven." Paul, writing to the church at Philippi, said: "Let your requests be made known unto God." To the Ephesians he said: "We have access unto the Father." We sometimes hear Christians, even ministers, address their prayers to Christ, or even the Holy Spirit. This shows a confused state of mind on the relations of the different members of the Godhood and a lack of knowledge of New Testament doctrine. The Father is the head of the divine family and to him all prayer should be addressed.

2. *Petitions should be presented through or in the name of Christ.* Jesus said: "Whosoever ye shall ask the Father in my name, he will give it you." "Through him we have access to the Father." It is Jesus' work which makes us acceptable to the Father. He "loved the world and gave his Son" to save it, but we are "accepted in the beloved." We were baptized into Christ, we stand in him, we live in him, and walk in him, and the Father constantly looks at us through the medium of his Son. Our prayers must be in harmony with the name and spirit and will of Jesus. "The best prayer," says Spurgeon, "is an urging of the promises." Then we know we pray in harmony with the divine will.

3. *True prayer is offered by the Spirit.* "Through him we both have access by one Spirit unto the Father." The Holy Spirit is promised to those who obey the gospel. "Because ye are sons God hath sent forth the Spirit of his Son into your hearts whereby ye cry Abba, Father." "As many as are led by the Spirit of God, they are the sons of God." The Spirit has something to do with prayer, as we know by Rom. 8:26. He inspires it, guides it, vitalizes it and interprets it before the throne of grace. Hence the importance of our being plaster in his hands. "We know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered."

Lord, teach us to pray! Teach us how to pray! Teach us the mysteries and blessedness of prayer that is in harmony with thy will.

## A Prayer.

"Give me, Lord, eyes to behold the truth:  
A seeing sense, that knows the eternal right;  
A heart with pity filled, and gentlest ruth;  
A manly faith that makes all darkness light.  
Give me the power to labor for mankind:  
Make me the mouth of such as cannot speak;  
Eyes let me be to groping men and blind;  
A conscience to the base, and to the weak  
Let me be hands and feet."

In books lie the soul of the whole past time; the articulate audible voice of the Past, when the body and material substance of it has vanished altogether like a dream.—*Carlyle.*

## THE CHURCH AND THE BOY.

BY WILLIS BROWN.

It is a poor commentary on the attractiveness of the gospel when it fails to attract and hold those who are the most susceptible to the things that give pleasure and profit—the boys.

A boy will fight and stand hero for an abused dog, but he blushes and is confused or altogether indifferent when he is called upon to stand for the Sunday school.

He would rather be called a bad boy than a Jesus boy. In some way a Jesus boy means a weak, pale-faced, goody-goody fellow.

His conception of Jesus as a boy is of a lad with long curls and angelic countenance, instead of a sturdy carpenter's son, strong and brave, who worked with plane and hammer.

Boys like a crowd. Boys like clubs and classes. Boys like singing. Boys like a man or woman who takes an interest in their welfare. Boys like to do right. Boys like true stories. Boys like entertainment. Boys like everything found in the Sunday school, and yet' they are not there.

Three girls to one boy is the average in the Sunday schools of America.

No—there is one exception at least. The Christian Temple Sunday school of Chicago has an average attendance of three boys to one girl. This is not because of the superior Sunday school officers and teachers, but because of the general idea the boys have of the real manliness of right living that comes from the study of Christ.

The boys department of the Christian Temple is organized into three companies of Christian Templars—Co. "A," boys from fourteen to eighteen years of age; Co. "B," boys from eleven to fourteen, and Co. "C," boys from eight to eleven.

Boys must be divided according to age. If not, the younger ones will drive out the older boys every time. A boy of fourteen has but little in common with the boy of ten. There are scientific reasons why this is so—reasons why the boy who, up to a certain age, has been content to stay in the house evenings and play with his sister and her friends changes, in almost the twinkling of an eye, and wants other boys. He does not get them in the home, so he goes after them, and whether his home be a palace or hovel, unless you meet his desires with intelligence and sympathy, he becomes a candidate for membership in the street gang.

A boy will do anything to be popular. That is why he smokes cigarettes and swears, why he will risk his life in climbing some dangerous wall or scaffold, why he does the many foolish things you see him do every day. You did them when you were a boy, but you have forgotten about it.

The Christian Templars are proud of their name, proud that their Sunday school has so many boys and that they are bringing in more and more, and proud of their organization or club. The regular meeting nights can hardly come fast enough.

All this means hard work for some Christian men and women. It means giving money and giving self. It means more parlor carpets and more singing books, hieroglyphics on the piano and scratched chairs, more noise and more boys, but more heaven-kissed and less sin-cursed material which will make a stalwart Christianity.

Shall the Christian church be the boys protector?

## ACQUAINTANCE WITH GOD.

LEANDER TURNER.

Eliphaz, notwithstanding much wrongheadedness, uttered a profound truth when he grounded spiritual peace on acquaintance with God. "Acquaint thyself now with him and be at peace." When Jesus taught communion with the Father, when he taught an inward purity that leads to outward righteousness, when he invited men to come to him and find peace in learning of his, he but amplified and applied the words of Eliphaz.

To enter into the kingdom one must be born anew, and the new birth is but the coming of God into the mind and the life of man—the beginning of acquaintance with God. And the whole of the Christian life is the progress of the soul of man in this acquaintance. This conception is diametrically opposed to that of the moralist. The soul cannot be made right by importing into it the moralities of conduct, but conduct can be made right by carrying into it the excellencies of the soul.

Much stress is put on "social regeneration," but general reforms are possible only in a society made up of individuals who have been morally made anew. As has been shown in Egypt, Chaldea, Greece and Rome, wealth, power, culture and even religion do not avail for the moral regeneration of society. This must be brought about by the influence, direct or indirect, of men who have had a spiritual regeneration. Even when great humanitarian movements are urged by men who have never become acquainted with God it will be found on investigation that they have wrought under the influence of Christian teaching, and of men whose lives and words have been full of peace and power of acquaintance with God. The salvation of society must come from acquaintance of God. Until enough men to exert a controlling force in society know God there can no peace come into this whirlpool of strife.

It is true of the soul also. There is no peace of mind in wealth, fame, power or learning. These, especially wealth and learning, are the things men seek most and hope most from. But the only wealth that can purchase peace is the treasure that is laid up in heaven; and the only learning that can give peace is the learning that Jesus referred to when he said, "Take my yoke upon you and learn of me."

Approach to God is through Christ, "the way, the truth and the life." This does not mean merely to believe something about him; but it means to meet, recognize, welcome and love God, as he discovers himself in Jesus Christ. Of course, this is possible only to the man who is familiar with the New Testament, and devotionally familiar with it.

With the feeding upon the Word there must be the drinking of the water of life—that spiritual communion, that lifting of the heart Godward, that daily casting of all care upon him, which will incorporate his life into ours. So living in ceaseless prayer and in fellowship with the Spirit, the disciple finds the bitternesses of his nature being sweetened, the rough temper being made smooth and the narrowness of his view widened as he rises to greater heights of love.

This education, the highest of all, the most useful and most to be sought, is the education of the fellowship of acquaintance with God, and its end is peace.

We should count time by heart-throbs. He most lives Who thinks most, feels the noblest, acts the best.

## The Passing Year.

Farewell, Old Year! There have been days  
Of grief and ill—so, too, of good;  
And for them both we give God praise,  
Though at the time misunderstood.  
His wisdom measures all our needs;  
He knows the weakness of our frame;  
His love our highest thought exceeds;  
He calls us by his own dear name.

—Christian Work.

## HOPE

A. R. ADAMS.

If hope did not bring strength and encouragement when trials and sorrows are sent what a wretched, miserable thing living would be! Who so strong and brave that they could endure the changes and burdens that sooner or later will inevitably come to all, if hope did not spring up in renewed vigor with every added trial? Who can imagine the misery of a life if hope should veil her face and depart forever?

Thank God that in the darkest hours, when heart and flesh begin to fail, a ray of hope is always sent to pierce the gloom. The aching heart reaches out after that small spark of light and from it gathers a little strength to partially restrain, if not counteract the threatened ruin and ward off utter despair. Such a relief, if but for a few moments, gives time for more calm reflection and brings enough light out of the darkness to show the sufferer that the future may, even yet, have some good in store. In the mercantile and commercial world large operators too often venture on a treacherous sea. Wild winds beyond their power to control now force them among the breakers, and then, too often, when they most need a clear head and brave heart, in many cases all courage forsakes them. They do not look above for hope and that strength which hope inspires. They only see the threatened ruin and poverty for themselves and families. They forget the almost desperate struggles of their early life before they secured wealth by which they had great enjoyment and pleasure. They forget that God bestowed or, rather, loaned it all; and because he now sees wise reasons for recalling it, perhaps only for a season, they yield to despondency and are tempted to "curse God and die."

It is this class who seek peace in suicide. It is intense selfishness, insanity or cowardice that can tempt any one, however severely tried, to suicide. But many, over sanguine, blindly drive on to financial ruin and when the crash comes yield to unmanly despair. Then, if love for wife and children has not power to control him, he will have no courage to share the trials of poverty he himself has brought upon them, and so plunges out of this life's troubles into others which have no end.

But, blessed thought! it is often the mother, wife or daughter, whose patient, cheerful faith and patient endurance of these trials may bring the hope that has many times saved the loved one from rushing uncalled into his Maker's presence. Courage comes with true love and hope—no matter how great the hardship—if unitedly husband and wife meet all trials bravely; and they will conquer in the end, because the union of love and hope, born of such love, will hold them strong and steadfast.

"The year is past and over,  
Save but a breath for prayer;  
For the tasks undone, for the evil wrought,  
O thou God of grace is forgiveness sought—  
Farewell, farewell, Old Year!"

—Burlington Hawkeye.

**"NULLA DIES SINE LINEA."**

BAXTER WATERS.

"Nulla dies sine linea" ("No day without a line"), the motto of the late Emile Zola, the famous French writer.—Christian Century, Nov. 27, '02.

There is much sense and inspiration in this motto. It has a sermon for us. It gives a purpose to life; we actually have something to do. This world is not a playground, but a work shop; not a festivity nor a useless existence, but "Life is real, life is earnest."

"The latest gospel in this world is," says Carlyle, "know thy work and do it. Know what thou canst work at; and work at it like Hercules."

And what a divine urgency in those words of our Master: "I must be about my Father's business." "I must work the works of him that sent me while it is day, for the night cometh."

**"NEVER A DAY."**

Let never a day pass without some step forward, some gain in self-improvement, something added to the store. "Earn a little, spend a little less." Let each day see something done, some new task begun. These will indicate "in what direction we are moving." Contribute something every day to the common good of all.

"Count that day lost whose low descending sun  
Views from thy hand no worthy action done."

To have our lives bound with a chain of duty like this will hold us rigidly in line and will give us definite direction and determined vigor; it will sustain the enduring qualities. Then every moment will have its place and be precious. All will recall those pathetic but poetic words: "Lost somewhere yesterday two golden hours, each set with sixty diamond minutes, the gift of a kind Father." Perhaps they were not all lost at once, but strewed along like the harvest grain, which, when gathered up, would make a sheaf. Many fine lines could have been added in those lost moments, the mind enriched and stored with good thoughts and the life kept young and strong.

"And I could wish my days to be  
Bound each to each by natural piety."

When Mr. Sheldon had charge of the Topeka Capital to run it as Jesus would for one week, the first item on the first page was a prayer written by Bishop Jno. A. Vincent: "A morning prayer and resolution: I will try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness. And as I cannot in my own strength do this or even with a hope of success attempt it, I look to thee, O Lord, my Father in Jesus Christ, my Savior, and ask the gift of the Holy Spirit." Let this nearness of the Father be the purpose and inspiration to radiate it all.

**"IF IT'S ONLY A LINE."**

If I can take only one step, let me take that, if it be forward. How anxious we are for swift and large results, but books grow line by line. And not in the bulk comes life's knowledge, but gradually it unfolds and grows.

**"KNOWLEDGE COMES, WISDOM LINGERS."**

Slowly the grains of life gold accumulate. Only a line! But that indicates application, constancy and progress. And most of the world's work is done by these plodders. It takes line upon line, effort by effort, step by step, to gain the heights. While at times

we "mount up with wings as eagles," nevertheless 'tis true

"The heights by great men reached and kept  
Were not attained by sudden flight,  
But while their companions slept  
Were toiling upward in the night."

**PLEASANTRIES.**

"It's impossible to keep a good man down," sighed the whale, as Jonah picked up his hat and departed.

Magistrate (to prisoner): "Have you any visible means of support?"

Prisoner—"Yes, sir, your honor. (To his wife, a laundress): "Bridget, stand up so that the court kin see yez."

A Hindu baker's assistant in Bombay, setting up in business for himself, and desiring to cater for the English community, had the following notification painted over his doorway: "Ram Bux solicits respectful patronage. He is a first-class British loafer."—Christian Life.

An exchange says: "A good brother recently prayed in meeting for the absent 'who were prostrated on beds of sickness and sofas of wellness.' Another brother, several years ago, prayed for his minister that he might be given spiritual, and especially mental, strength, 'for, O Lord, thou knowest how long we have been fed from an empty spoon.'"

"Did you ever hear how a little girl defined a lie?" asked Corbin.

"I never did."

"Her Sunday school teacher asked her what a lie was and she replied: 'A lie is an abomination in the sight of the Lord, but an ever-present help in time of trouble.'"

"It is your aim, of course," said his intimate friend, "to make people think."

"No," replied the popular lecturer, in a burst of confidence, "my business is to make people think they think—or, rather to make them think I think they think."—Chicago Tribune.

A Sunday school examination was in progress, and the examining visitor put this question: "What did Moses do for a living while he was with Jethro?"

Following a long silence, a little voice piped up from the back of the room, "Please, sir, he married one of Jethro's daughters."—The American Weekly.

Mr. Chamberlain said in a speech: "I might die tomorrow, and this great empire of our fathers would still remain."

Josephus states to an admiring train  
That, if he died, the empire would remain.  
Yes, if you die it will survive you, Jo;  
But if you live? That's what we want to know.  
—The London Speaker.

I feel the more, the more I know,  
That friendship is a thing apart,  
A mute assurance of the heart,  
A faith that little cares for show. —Tennyson.

"To every one on earth  
God gives a burden to be carried down  
The road that lies between the cross and crown;  
No lot is wholly free,  
He giveth one to thee."

## Dorothy Wainwright's Sorrow and Its Cure.

LAURA DE LANY GARST.

"O, won't he come back? *Won't he come back?*" moaned Mrs. Wainwright.

"Carlton! Carlton!" she cried, reaching helpless hands toward the open door. "Helen, tell me, won't he ever come back?"

Mrs. Martin, deeply moved, sat beside her old college chum and stroking her cold hands, in tenderest tones, tried to speak some words of comfort. The poor, dazed brain of the sufferer was almost paralyzed.

"O," groaned Mrs. Martin within herself, "how is one to comfort under these circumstances? If one can't open the blessed Book and read the words of the Master, I, for one, am dumb. What can I say to compare with the 'Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you.'"

Dorothy Wainwright and Helen Martin were life-long friends. Years had passed since their college days together, but a happy providence had located them in the same city, and almost daily they participated in each other's difficulties, joys and sorrows.

When the crushing blow came for which Mrs. Wainwright was wholly unprepared, no one could approach her but Helen.

Mrs. Wainwright had been a thoughtless, gay girl. She had married, some years before our story opens, a talented and successful physician. Dr. Wainwright was absolutely above commercialism or any of the ethical transgressions that mar the service of many of his profession.

When Dorothy resolved to link her life with his, she studied medicine, and determined they should be as absolutely one in their daily walk as possible. The doctor's office was in his home. The little wife could write a prescription as well as he. She assisted him in all surgical cases. When professional duties were not pressing, they rode and drove or walked together. On the quiet Sundays they were inseparable. Neither of them had been church goers. For them there was a higher life, they thought, than that they saw lived out by the average church member of their acquaintance. No one could question Dr. Wainwright's irreproachable integrity. He was kindly to those in trouble; sympathetic to all sufferers. But he never looked beyond the perfect performance of the present daily task. "This is all of life," he said.

But the time came when the daily task had to be laid down. Apparently he had never thought of this. He had been so busy, so full of life and joy. Home was perfect; wife an angel; friends almost idolatrous; circumstances always propitious.

But a bad fall on an icy pavement brought on trouble that he fought bravely for a year. Suddenly he was prostrated and in a few days all was over. Strange that, constantly seeing the ravages of disease and death as a physician's wife sees them, one could be so oblivious to the inevitable doom that no individual can possibly escape as was Dorothy.

Herbert Wainwright had simply been her all in all. Supremely congenial and absorbingly preoccupied, they had trodden their Eden hand in hand, never asking of the morrow what it had in store. Naturally hopeful and joyous, even when warned by his accident of the calamity approaching, they gave the matter not one solemn thought.

After the first day or two of illness, when the con-

sulting physicians had to tell Dorothy the inevitable result, she could not, she would not, comprehend the situation. She moved about sleepless, scarcely tasting food. Everything was done with absolute punctiliousness. Her darling's agony was so intense that opiates had to be resorted to, and she could only watch his every breath in silent anguish, her tortured heart pleading for one word.

"O, when will he come back to me?" she moaned.

Then there came the strange last quivering expirations. She had often witnessed such and called them death. But Herbert was so young! No withering, blighting disease had swept down upon him. What did it mean? Why were they taking him from her? Why the casket, the flowers, the weeping throng, the hearse, the plaintive songs, the sad adieus of loving friends?

Like a being from another world she watched it all. The head board was placed at his grave: "Herbert Wainwright, M. D. Died July — 19—." Helen had been close beside her. She led her back to her empty house. And then, day after day, to every one who approached her, Dorothy uttered the plaintive moan, "Won't he come back to me?"

How to rouse Dorothy—how to point her to something that would absorb her was the chief object of Helen's life.

Dearest, Grandpa Wainwright's strength seems to be failing. Let us go and see him to-day."

Dorothy's response was listlessly disinterested, but she dressed and walked to her father-in-law's house.

The old gentleman was nearly ninety, and had been unusually feeble during the summer. He chafed and murmured restlessly. Always the thought of death had been dreadful to him. A cemetery, "God's acre," as the Christian loves to call it, was a place abhorrent to him, and one to which he would, under no circumstances, go.

"I want nothing said to me about my funeral. Do what you will with the old carcass. It's the end of all," he said.

There was nothing of joy in the thought of the final change. Dorothy had nothing to offer. She listlessly played the role of listener as he discussed the news of the day as reported in the daily papers.

Helen longed to point his thoughts upward, but was silent because she was confident he was too firmly hardened in his atheistic views to hope to impress him with the Christian's hope.

"He is very old," said Dorothy, as they left the house. "He will certainly have to go before long. It is terrible to feel as he does, and yet—"

"Let us go to Mrs. Blanchard's," said Helen. "You have not been there for a long time. She will be so delighted to see you."

Secretly Helen had hoped to get Dorothy to Mrs. Blanchard's when they started out, for the pure, sweet faith of this placid old saint who was daily nearing the heavenly Jerusalem was something, it seemed to her, Dorothy would be the better for seeing.

"Sit down, dears. I'm glad to see thee both," said Mrs. Blanchard in her quaint, friendly way.

"Dorothy, I have thought of thee as thee has been passing through the deep waters. Thee knows the promise, 'They shall not overflow thee.' The dear Doctor was here just before he went from us. How I

miss his strong, kind face, his hearty handshake and cheery voice! What a ministry he had among us! Ah, dear friend, thee knows thee is not the only one to miss him, though thy cross is the heaviest."

Something in the lovely, aged face, the voice quivering with emotion, the gentle touch of the soft hand extended with such tender sympathy, moved Dorothy as nothing had yet done, and it almost seemed for a moment that the fountain of her tears would be broken up at last.

"There is a ministry of sorrow, Dorothy, and when thee learns how much it adds to thy power of service, thee will almost thank the angel that smote thee."

Dorothy did not trust herself to speak, but gazed at the elder woman with a tugging pain at her heart that seemed to be striving to master the secret that left such lovely lines in the sweet face.

"Has thee heard from Rudolph, Helen?" inquired Mrs. Blanchard.

"No. I cannot but feel anxious. They had been at Vladivostock, and Manila, and where shortly to return to Yokohama."

Rudolph was Mrs. Martin's son, serving in Eastern waters under his first naval commission.

"Does he write the same long, boyish letters to his 'dearest of mothers'?"

A shade settled on Mrs. Martin's face, and the soft eyes filled with tears.

"Dear Mrs. Blanchard, that is my great cross now. A something has come over him—his letters are so different. O, I wish I knew more of conditions out there. I fear some harm is threatening my darling boy."

"Come here next week and hear our returned missionary, Miss Jaynes. She has worked in Japan, and will tell thee much thee would like to know. I have met her, and could listen to the simple story of her striving and necessity by the hour. It will do thee good to meet and hear her. Come on Thursday—and thee, too, Dorothy. When thee learns more of the sad hearts the wide world over, thee will remember thy own void less often and painfully."

Promising to be there if possible, the younger women departed. Helen was sure after that that Dorothy was a little less despondent, and she determined more and more to get her out of herself.

"O, if she could only find the Great Healer," she thought.

A few days later Helen came to Dorothy, her face bearing evident signs of weeping and her eyes showing plainly that she had not slept.

(To be continued.)

#### A New Year's Prayer.

"My few revolving years,  
How swift they glide away!  
How short the term of life appears,  
When past, but as a day!"

"Lord, through another year,  
If thou permit my stay,  
With watchful care may I pursue  
The true and living way!"

What of wild weather?  
The hearthside is warm,  
Care is a feather  
That's tossed on the storm.  
Time to be jolly  
In spite of life's wrongs;  
Wreath us with holly  
And sing us love's songs!

—Atlanta Constitution.

#### "Nothing to Live for."

Nothing to live for? Soul, that cannot be,  
Though when hearts break the world seems emptiness.  
But unto thee I bring, in thy distress,  
A message, borne of love and sympathy,  
And may it prove, O soul, the golden key  
To all things beautiful and good, and bless  
Thy life which looks to thee so comfortless!  
This is the world: "Some one hath need of thee."

"Some one—or who or where I do not know;  
Knowest thou not? Then seek; make no delay  
And thou shalt find, in land of sun or snow,  
Who waits thee, little child or pilgrim gray;  
For since God keeps thee in his world below,  
Some one hath need of thee, somewhere, to-day."

—Emma C. Dowd.

#### "The Mercy of God."

Mercy is the fairest flower in the garland of God's majesty, the brightest ray that issues out of his unapproachable light, the loveliest gem that crowns all his boundless, immeasurable, imperial glory. It is mercy that leads the great and mighty God to visit with his consolation the prisoner in his dungeon, the widow and fatherless in their affliction. But the great immensity of his mercy is best revealed in his redemption of sinful, rebellious man by the sending of his only begotten and beloved son that whosoever believeth in him should not perish, but have everlasting life.

But good things are usually abused, and so with Gods' mercy. Many hide behind it to protect them in their sins. When tempted to sin they yield with the thought, "Well, God will forgive me, anyhow." Do not deceive yourselves. God will not overlook sin. He did not do so in the case of Adam. He did not do so at the time of the flood. He did not do so even in the case of his chosen people, the Jews, and they were carried into captivity, although God again and again besought them to repent and return unto him that he might show mercy. He did not overlook sin at the destruction of Jerusalem because of her rejection of his Son and salvation.—George P. Kable.

#### Golden Grains.

Some people are so good-natured that they are disagreeable.

Under all circumstances make the best of your surroundings.

Some people who think they are simply perfect are perfectly simple.

#### Hang On.

The hired man, who was coming home with a load of wood, placed Master Tom on top of the load. Just before reaching the farm the team went briskly down a steep hill. As Tommy entered the house his mother said: "Tommy, dear, were you not frightened when the horses were trotting so quickly down Crow Hill?"

"Yes, mother, a little," replied Tommy, honestly; "but I asked the Lord to help me and hung on like a beaver."

Sensible Tommy! He joined working to praying. In all troubles pray and hang on like a beaver, by which I mean that while you ask God to help you, help yourself with all your might.—Selected.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

## The CHRISTIAN CENTURY CALENDAR

THURSDAY, January 1—New Year's Day—Thomas D. Butler, Healdsburg, Sonoma county, California: "I know that my Redeemer liveth."—Job.

FRIDAY, January 2—Walter Scott Priest, Atchison, Kansas: "The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?"

SATURDAY, January 3—A. B. Jones, Liberty, Missouri: "God is love, and God himself shall wipe away all tears."—John.

SUNDAY, January 4—Robert E. Rosenstein, Manhattan, Kansas: "Let not your heart be troubled."—John.

MONDAY, January 5—B. S. Dean, Hiram, Ohio: "Truth forever on the scaffold, Wrong forever on the throne; Yet that scaffold sways the future, And behind the dim unknown Standeth God within the shadow Keeping watch above his own."—Lowell.

TUESDAY, January 6—Edwin E. Curry, Sullivan, Illinois: "One who never turned his back, but marched breast forward; Never doubted clouds would break; Never dreamed, though right were worsted, wrong would triumph; Held we fall to rise, are baffled, to fight better, Sleep to wake."—Robt. Browning.

WEDNESDAY, January 7—John Wells Allen, 4627 St. Lawrence avenue, Chicago, Ill.: "Blessed are the pure in heart, for they shall see God."

THURSDAY, January 8—G. H. Sims, Lima, Ohio: "The Lord is my shepherd, I shall not want."

FRIDAY, January 9—J. C. Mason, Palestine, Texas: "Lo, I am with you alway, even unto the end of the world."

SATURDAY, January 10—O. D. Maple, Cameron, Ill.: "In Jesus we find the divine pattern of human life."

SUNDAY, January 11—J. H. Reese, Bangor, Michigan: "Spartan naetus es, hanc exorma." "You have something good, make the most of it you can."

MONDAY, January 12—Claude E. Hill, Pleasant Hill, Missouri: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Paul.

TUESDAY, January 13—Daniel R. Lucas, 521 North New Jersey street, Indianapolis, Indiana: "There is a land mine eye hath seen, In visions of enraptured thought, So bright that all that comes between Is with its radiant glory fraught."

WEDNESDAY, January 14—Justin N. Green, box 884, Cincinnati, Ohio: "For tho' from out the bourne of time and place The tide may bear me far, I hope to see my Pilot face to face, When I have crossed the bar."

THURSDAY, January 15—George L. Snively, 903 Aubert avenue, St. Louis, Missouri: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."—Psalms.

FRIDAY, January 16—J. B. Lehman, Edwards, Mississippi: "I know not where his islands lift their fronded palms to air; I only know I cannot drift beyond their love and care."—Whittier.

SATURDAY, January 17—C. M. Kreider, 605 Washington street, Milwaukee, Wis.: "I am not ashamed of the gospel of Christ."—Paul.

SUNDAY, January 18—James R. McIntyre, Fort Dodge, Iowa: "Prayer is the Christian's vital breath, The Christian's native air, His watchword at the gates of death; He enters heaven by prayer." \* \* \*

MONDAY, January 19—Chalmers McPherson, Fort Worth, Texas: "I charge thee in the sight of God and of Jesus Christ who shall judge the quick and the dead, and by his appearing and his kingdom, *Preach the Word.*"

TUESDAY, January 20—George Darsie, Jr., Connersville, Indiana: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

WEDNESDAY, January 21—Frederick F. Grim, 358 Dearborn street, Chicago, Ill.: "Some minds at first must be spoon-fed with truth; When they can eat, babe's nature is withdrawn."—Browning.

THURSDAY, January 22—Frederick D. Power, 1307 Wallach place, Washington, D. C.: "The whole round earth is every way bound with gold chains about the feet of God."

FRIDAY, January 23—Lewis Richard Hotaling, University of Chicago: "Grow old along with me! The best is yet to be, The last of life for which the first was made; Our times are in his hand Who saith 'A whole I planned, Youth shuns but half, see all nor be afraid.'"—Browning.

SATURDAY, January 24—F. F. Bullard, Lynchburg, Virginia: "For the love of Christ constraineth us."—Paul.

SUNDAY, January 25—Byrdine A. Abbott, 917 North Carrollton avenue, Baltimore, Maryland: "Religion is simply the way home to the Father."—George MacDonald. "The more men we honor the more cisterns we have to draw from."—Phillips Brooks.

MONDAY, January 26—George A. Campbell, Austin, Illinois: "My own hope is a sun will pierce The thickest cloud earth ever stretched; That after Last returns the First, Though a wide compass round be fetched; That what began best can't end worst, Nor what God blest once, prove accurst."—Browning.

TUESDAY, January 27—George A. Miller, Covington, Kentucky: "Honor and fame from no condition rise; Act well your part, there's where the honor lies."—Pope.

WEDNESDAY, January 28—Lathrop Cooley, 371 Euclid avenue, Cleveland, Ohio: "God is ever present, ever felt, In the void waste as in the city full; And where he vital breathes, there must be joy."—Thompson.

THURSDAY, January 29—Steven E. Fisher, Gibson City, Illinois: "Get but the truth once spoken And like a star new-born, It drops into its place, and all the tumult Of the worlds cannot disturb its orbit."

FRIDAY, January 30—Russell F. Thrapp, Jacksonville, Illinois: "What care I for what you say, when what you are and what you do sits over your head and thunders so loud that I cannot hear what you say."—Emerson.

SATURDAY, January 31—J. H. Painter, Eddyville, Iowa: "Know thy work and do it."—Carlyle.

## BOOK REVIEWS

Why We Believe the Bible. By Henry Melville King. American Tract Society, New York. Cloth. Pp. 232.

This book is an inspiring little volume written as an aid to faith in Holy Scripture. It contains quotations and opinions from more than a hundred scholars who are named in the book, besides numerous extracts, the sources of which are not indicated. The writer's plan and the general scope of his book may be seen from the headings of his six chapters: The Light from the Monuments, The Voice of History, The Witness of the Bible Itself, The Proof from Miracles, The Testimony from Christian Experience, and The Evidence from the Triumphs of Christianity. The author is an enthusiastic defender of the faith and presents his material in such a way as to command the attention of his readers. In reading the first chapter one unacquainted with the field might be led to think that the direct testimony of the monuments to the Word of God is greater than it really is. Only here and there do the inscriptions give direct confirmation of Scripture statements, but they contain abundant testimony none the less valuable because indirect, bearing witness to the superior character of the Bible, and we are in full accord with Mr. King when in comparing the Babylonian accounts of creation and the flood with Genesis he says: "The Biblical is characterized by a beautiful simplicity, by a conspicuous purity of thought and style, by an exalted moral tone, and by a recognition of one God, the infinite Spirit, Creator of man and of all things, infinite in wisdom, in goodness and in power, and righteous in all his ways." His excellent chapter on The Testimony from Experience contains a little mysticism when it makes every conversion a miracle. Unless he calls the growth of the acorn into the oak and the changing of human hearts by impressing the gospel truth upon them miracles many will not find themselves in agreement with him. This little book is both helpful and entertaining. There is much in it that we can commend and little to which we would object.

G. A. PECKHAM.

In the Gates of Israel. By Herman Bernstein. J. F. Taylor & Co., publishers. \$1.50.

This is a book of short stories concerning the social customs and religious life of Russian Jewish immigrants in New York. These stories were first published separately in various periodicals, and such was their success that in June of the present year they were gathered by the author and published in book form.

The book reminds one of the works of the younger Russian school of which Tolstoi and Turgeneff were the founders and of which Maxim Gorky is the best living example. It is intended to teach sympathy for an alien race. A race torn from its native soil and transplanted in a place where there is little opportunity for it to adjust itself to its new surroundings, where, from sheer inability to make this adjustment, it is forced back upon itself and back upon the old customs which came with it from its former home.

The stories are not particularly strong, nor are they particularly pleasing to the finer taste of the reader, yet there is in each story some point, some touch of pathos that remains and that recurs again and again. It is a book telling how the other half lives and will

furnish an interesting, instructive bit of reading for a leisure hour.

The Leaven in a Great City. By Lillian W. Betts. Dodd, Mead & Co. New York. Pp. 315. \$1.50.

Ruskin urged that philanthropy be not made a matter of machinery. This book deals largely with those influences not working through organization. The "leaven" is the lives of altruists; those who do not delegate their social benevolences. It portrays the influence of the material environment on the moral life of the great working class of a large city. It is a series of psychological pictures, not overdone, and influences therefrom. It is the work of an intelligent mind going philosophically and with high purpose to find and to tell the truth. Cases must be selected, but there is every evidence that they are representative.

Environment is found to be the molding influence. Responsibility for deplorable conditions is laid at the door of those Christians whose sin is that of omission. Delegating philanthropy is the mother of evil to both helper and helped. The city church found its spiritual renaissance in adopting institutional methods and the Christian the greatest spiritual culture in becoming a friend and neighbor to those he may help.

The all-absorbing problem to the workingman is wage-getting. It fixes his politics and his morals. This must not be ignored in efforts to help him to a better social life.

The book is full of optimism to one who has seen tenement-house life and is interest arousing to one who has not. It generates respect for the working people and is full of human interest in its portrayals of the sound moral basis under the many evils, the strength of the family tie and that silent sacrifice that is the moral bulwark of the brotherhood of toilers.

A Young Man's Problems. By Lorenzo Carson McCleod. Chicago: A. Flanagan Co. Pp. 147. Cloth, 50 cents.

In this little volume the story of a young man's life is contained, which holds the interest while the larger lessons of character, industry, self-control, a good name and success are considered. It is an admirable method of getting to a young man's ear and heart with a message which will prove of life-long value.

Bible Lessons for Little Beginners. By Mrs. Margaret J. Cushman Haom. Part II. Revell & Co. Chicago. Pp. 295. Price, 75 cents.

This is an effort to adapt the Sunday school lessons in current use to the work of the primary department. It is a needed work and well wrought out. The stories are admirable and told in a happy way. The instructions to teachers are also most excellent. I could wish that more stress was given to the text of the lesson. No language is more clear and simple than the language of the Bible, and this method of story telling is liable to dim the very thing we need—namely, a knowledge of the phraseology of the Bible.

I could also wish that more was required of the child mind. In our efforts to make Bible truth easy we may do an injustice to the mental strength of the child until that mind fails to do just what it could and should do. More questions, then, to put the child to a regular systematic test as to knowledge gained should

be used in fixing the admirable matter of this book in the mind. This questioning should be upon the actual text and facts of the lessons. While the presentation of the lessons is verbose, yet the active teacher will find this a valuable help in giving suggestions and helps for the work. The blackboard hints and sketches are especially valuable.

F. P. ARTHUR.

*Donovan Pash.* By Gilbert Parker. New York: D. Appleton & Co. 1902. Pp. 388. \$1.50.

Sir Gilbert Parker is so well known through his studies of character east and west that any sketches from his pen are sure to be eagerly read. He promises in this work, which deals with present-day characters among the various classes in Egypt, that he is working upon a more ambitious novel, in which he hopes to describe more adequately the social and industrial conditions of that land; but meanwhile it is interesting to get this series of pen pictures from the author of "The Battle of the Strong" and "The Right of Way." The same qualities which he displays in his work relating to the Channel Islands and the Canadian wilderness he brings to the study of Egyptian life. "Donovan Pasha" figures in a way in all these stories, of which there are some dozen in the volume, and serves as a sort of thread to bind them together.

*Wretched Flea.* By Mary Muller. Chicago: A. Flanagan Co. 1902. Pp. 158. 50 cents.

This somewhat unpromising title really describes a little Chinese boy whose name it is, and that strangely inappropriate name grew out of the superstitious belief of the Chinese that evil spirits may be warded off from the life of a child by giving it such a distasteful name that it has no attraction for them. The book contains a story of the little fellow's up-bringing, education and settlement in life. It is copiously illustrated with scenes taken from Chinese cities and countrysides. As a study of child life in China it is capital.

*The Bane and the Antidote.* By the Rev. W. L. Watkinson. Fleming H. Revell Co. New York and Chicago. 1902. Pp. 304. Price, \$1.00, net.

A notable book of sermons. One longs for an audience to preach to when he gets into this splendid volume. The author of "The Blind Spot" knows how to combine careful scholarship with a magnetic and clear style. Here is epigram, allegory, illumination put with such fire that one forgets the art in the message. His sermons are inspiration, tonic and scourge, all in one. He believes in the dignity and possibility of man, and yet, as he puts it, "If this life were all we *ought* to be discontented; if it were all human discontent is the only rational thing in the universe." He strikes at the awfulness of sin in sentences that tingle and burn. "To outrage my health, lose my money, tarnish my name or lower by credit is to injure the setting of a jewel; to deprave the soul changes a diamond into a cinder. . . . Sin not only wastes estates, impairs the body, blasts reputation, digs graves, but, far above and beyond all temporary and accidental forfeits, lawlessness inevitably provokes spiritual and everlasting calamities which no arithmetic can appraise."

These are sermons for the times. They deal with man as he is. There is no uncertain note in these messages, which demand action as well as thought. The author has a directness of aim as well as a charm of style which holds the attention undivided. The sermon

on "The Craft and Cruelty of Sin" shows remarkable insight into the workings of the evil principle in man's heart, but the writer is equally at home in his beautiful chapter on "The Upward Look," in which he tells of the soul's quest for a higher, more spiritual life.

The book is surely worthy of a wide circulation.  
Rochester, N. Y.

STEPHEN J. COREY.

*Maternity Without Suffering.* By Mrs. Emma F. Angell Drake, M. D. Pp. 126. Cloth, 50 cents, net. Vir Publishing Co., Philadelphia, Pa.

This is a timely little book of 125 pages dealing with a much-needed subject in the education of young women. While it is to be hoped that the day is past when the ignorance or timidity of mothers will allow their daughters to assume the duties of wifehood and motherhood with no instruction, or, what is worse, false views and ideas of married life, it is still true that there are few books which offer the required information. The author gives a fine illustration in the question of a class of graduates, who asked, "Why are we not taught something which will fit us for the high responsibilities of wife and motherhood? We are wholly unfit to enter upon the duties of married life, because we know nothing of them in a helpful way." The author, who is a physician, deals with the questions involved in a plain, delicate and helpful way. We are sure that many readers will hail with gladness the advent of the interesting and thoroughly practical answer to the title question.

*Barbara Ladd.* By Charles G. D. Roberts. Boston: L. C. Page & Co. 1902. Pp. 377. Illustrated by Frank Ver Beck. \$1.50.

Mr. Roberts is well known as the author of "The Kindred of the Wild," "The Heart of the Ancient Wood" and other volumes, and he displays in this book a rare insight into the secrets of nature and of animal life which lends a vivid charm to his pages. And yet Barbara Ladd is not a story of nature except in its most human form. The heroine is a wild, madcap little girl who shocks the staid proprieties of a Connecticut village by her pranks and reduces her amiable and almost too proper Aunt Hitty to a state of despair by her improprieties, as they are viewed by the neighbors. The story finds its place in the stirring revolutionary days, when houses were divided against each other by sentiments either continental or Tory. Two charming bachelor brothers, physicians, help to lend charm to the narrative from the fact that they are both in love with the maiden aunt and neither is willing to risk the destruction of the other's happiness by urging his suit. One is a rank Tory and the other a violent patriot, and each denounces the other's school of medicine and of politics with hot vituperation. In all things except politics and medicine they are sworn allies and companions. Robert Gault, the young and ardent champion of the king's rights, appears as the lover of Barbara, and, though not without most serious difficulties as the result of the waywardness and capricious nature of his mistress, is sure to win in the end, as every reader feels. The breach between them, however, appears at one time incapable of being bridged, when, to the disgust and anger of the maiden he remains firm to his convictions and joins the royalist forces. But his return wounded from the battle of White Plains accomplishes the desired reconciliation. One of the bachelor brothers declares himself at last, not without due regard for his

vanquished rival. And thus the story ends, as does the war, with reconciliation and happiness.

*Ideals for Young People.* By M. E. Harlan, A. B., L.L. D. St. Louis: Christian Publishing Company.

This booklet is well published. Better still, it is well written. It will take rank with Mr. Parkhurst's fine work for young people. Prof. Bell in his admirable introduction says: "In the discussion of social and religious questions we are no longer to be pleased with merely a restatement of oracles handed down from the fathers. We want new data on which to base our conclusions and we go to the people as original sources for this material." This Mr. Harlan has done admirably. The four chapters deal with four vital subjects. They are The Ideal Young Woman, The Ideal Young Man, The Ideal Home and The Ideal Church. We wish every young man and young woman in America could read "Ideals for Young People." We suggest that preachers will find this an excellent book to give the younger members of their congregations. Parents and Sunday school teachers, as well as preachers and young people, will find much food for thought in Mr. Harlan's fine and frank treatment of "Ideals for Young People."

*Aunt Abby's Neighbors.* By Annie Trumbull Slosson. Price, \$1.00. Published by Fleming H. Revell.

A delightful book of 170 pages, giving in Aunt Abby's own words her ideas on various subjects, a chapter being devoted to each. Also a pen picture of Aunt Abby herself. Some are pathetic, as Aunt Abby's heaven, but it will touch a sympathetic chord in the hearts of many readers who have had similar bereavements (and how few who have not), and will also make heaven seem more like a home. Her chapters on sects will reveal to each reader some kindred impressions and prejudices, while the one on friendship illustrates what one often desires in a friend, but fails to give as a friend. When she tells of her tithing and of her "Scripture garden," one is filled with a desire to imitate her example, and her whole life is a sweet revelation of the Christ spirit within. A second and even a third reading does not weary one, but discloses thoughts and impulses that are helpful to the readers.

#### LITERARY NOTES.

The prospectus of the "Biblical World" for 1903 contains a very interesting program of articles which will be contributed by eminent biblical and religious authorities in this country and in Europe. The "Biblical World" is one of the journals which the preacher, Sunday school teacher, theological student or well-informed Christian can hardly afford to lack. An especially interesting series of articles is promised on the need of a new apologetic. The field of biblical study is promised valuable contributions, and a special line of work in illustration of the Sunday school lessons is to be given, while religious education will receive particular emphasis. Among the most interesting features promised for the next year is a series of symposia on such subjects as "Should the Bible Be Taught in the Public Schools?" "In What Particulars Is the Bible More or Less Familiar than Fifty Years Ago?" etc. This prospectus may be secured by addressing the "Biblical World," the University of Chicago.

We have received a pamphlet entitled "The Relation of Baptism to the Remission of Alien Sins," by S. E. Henry of Moberly, Mo. This pamphlet is a review of J. B. Briney's book of that title, which was assigned for review to Mr. Henry by the Pastors' Alliance of Moberly and was read before it May 19, 1902. Readers of "Briney's Monthly" have been regaled with selections from this pamphlet for two or three months past. Mr. Henry says his reason for publishing the address in full is this: "The MS. fell into the hands of the editor of a little sectarian magazine, published in this city, who thought the paper to be of sufficient importance to give it notice in two successive monthly issues."

Under the mask of amiable and almost excessive courtesy which marks the treatment these two gentlemen accord each other, we are fearful there lurk slight differences of opinion which might, if not carefully watched by the Pastors' Alliance of Moberly, reach the point of actual disagreement.

How many people talk of political wire pulling! How few have the remotest idea how it is done, and how hard it is to distinguish a legitimate influence from a betrayal of principles!

In "The Henchman," by the Macmillan Company, Mr. Mark Lee Luther has drawn a very shrewd picture of a group of politicians and the local influence by which they rise. As may be surmised, women play a distinct part, though not in the way that is usually ascribed to them. One of the characters is said to be a rather thinly disguised portrait of a very famous Republican boss and another of a Democratic governor.

Any one who knows the more exclusive social circles at Albany will recognize also one or two of the other characters in the book.

#### PROBLEMS OF THE TOWN CHURCH.

In this day when the tendency of life is toward the city, and when the problem of the city church is being much discussed, it is indeed gratifying to find a book dealing with the work of the church in the town. This book calls attention to and emphasizes the importance of the life of the town and the town church, not only as a local center of influence, but also as a source of the life flowing into the city. The difficulties of the field discussed; the presence of demoralizing agencies; the absence of high ideals; the lack of talent, and the problem of securing and keeping a pastor of ability, are found in almost every town church. The author deals, in separate chapters, in a very practical and helpful way, with the ever-present problem of: "The Church Music," "the Sunday School," "Boys and Girls," "the Prayer Meeting and Bible Study," "Social Work," "the Revival," "Church Finances," "Church Advertising" and "the Sunday Service." The book throughout is very suggestive. Any one who has not had the opportunities of studying the problems and methods of work in a modern working church or who has difficulty in finding a way to do things will find the discussions, the methods presented and the suggestions given most helpful. The book is a plea for a better church in the town.

O new year, teach us to forget  
The past we cannot change,  
To still the voice of vain regret  
That soundeth ever in our ears,  
The lost occasions of the years.

—Albert G. Lawson.

## HOW TO GET A FRESH START.

CHARLES BLANCHARD.

Topic Jan. 4, 1903: Eph. 4:22-32.

Let us be glad that there is such a thing as a fresh start in this world. That is a part of the message of the glorious gospel of the grace of God. That's what grace means—what salvation means—a new start in life, a new hope, a new purpose, A NEW LIFE.

O, let us get this gracious thought, this blessed fact, that in Christ Jesus we have newness of life. The former things have passed away and, behold, all things are become new! This is salvation—a new chance to clinch, to conquer, to overcome!

So let the old year and old things pass away! Let our hearts be glad in the prospect of the better things to be!

The Master of men came that we might have life, and have it more abundantly. Yes, that we may have newness of life. This is our need. But how are we to have it? The directions are simple, straightforward—all can understand them. "Put off concerning the former conversation, or manner of life, the old man, which is corrupt according to the deceitful lusts." This is the first thing. Cut loose from the old life, make a complete shift of the old self, and good riddance! And nothing but a complete conversion, a radical facing about, a whole-hearted turning into the Lord, will bring us out into what the same apostle calls "the glorious light and liberty of the children of God." But this is a hard matter. I would not have you believe it is an easy thing. It is not well to deceive ourselves. Old lusts are deceitful—be assured of this. And knowing it, make a clean sweep of the old self. But how can we do it? Here are the apostolic directions: "Be renewed in the spirit of your mind." Right here grace comes forward to help us. We do not renew ourselves. We must be born again—born from above, born of the Spirit. O, I want you to understand that the new birth, which is being "renewed in the spirit of your mind," is the all-important matter. And this new birth, this new mind, or new heart, comes when we are "begotten, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—I Pet. 1:23.

This is the scriptural way of conversion, of the new birth into newness of life. We must receive with meekness the ingrafted word which is able to save our souls.—James 1:21. The apostles agree perfectly in the directions regarding the new life. Paul says: "Put off the former conversation"—"the old man." James says, "Lay apart all filthiness and superfluity of naughtiness." Paul says, "Be renewed in the Spirit of your mind." James says, "Receive with meekness the ingrafted word." And Peter says, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he who hath called you is holy, so be ye holy in all manner of conversation."—I Pet. 1:13-15. We must not only put off the old man—the old character, the old life; but we must "put on the new man, which after God is created in righteousness and true holiness."

There are general specifications for all men everywhere. Some special directions are given for those who may be in particular need of them. And I feel sure many of the directions are for us—for me. Read the lesson. It is wonderfully rich in helpful prompt-

ings toward the better life which we desire. And let us get this thought for the new year and the new life that we want to live. It is a practical life. It is a possible life. There is nothing here that we ought not to do and be; therefore nothing that we can not be and do. Let us believe this. It means victory!

## THE PRAYER-MEETING.

SILAS JONES.

A New Year's Wish.

Topic Jan. 7: III Jno. 2; Ps. 1; Prov. 3:1-6.

No one is able to assure himself on New Year's Day that he will be permitted to continue his wish throughout the year. At any moment he may be told that his term of service is ended and that he must render an account to the Lord of life. This uncertainty which attaches to every life is to be considered when we take up the question of the work of the coming year. But it does not follow that the present world is to be treated with contempt and its opportunities despised because it is not the permanent home of any one of us. The business of a man is to live here and now. He is not called upon to prepare for death but for life. The wish which the wise in heart entertain for themselves and others is that they may be alive to every human interest, that they may know what are the present needs of mankind and be able to help in meeting those needs.

The plea for a sound mind in a sound body is eminently Christian. There is no religion in disease, nor is weakness of mind an indication of the religious spirit. Christianity is degraded when men do not bring to its interpretation strength of mind. The Christian is a man of action; he must, therefore, have great respect for his body and make it an instrument of power. Jesus did not call invalids to be his apostles. Peter, James and John were capable of great labor. The interests of the Kingdom of God demand men and women with bodies as well as with hearts and minds. There is hard work which must be done. Let us pray that there may be greater power to understand our holy faith and greater strength to make effective its principles in the life of the world.

"In his law doth he meditate day and night." I wonder whether we appreciate the importance of meditation upon the law of the Lord. So busy are we that time for thought is not found. But think we must if energy is not to be spent in vain endeavor. If we were to stop long enough to consider seriously our busy days, some of us would find we have been running around in a circle. There is a good deal of our hustling activity that does not accomplish anything. The Church of Christ has great energy. It is a sin to waste it. The aimless activity of the past warns Christian people of danger to the Church and ought to cause them to give heed to the law of the Lord. He who meditates upon the law of the Lord until its meaning is made clear will work with a definite purpose.

I think we ought to pray earnestly that all disciples of Christ may come to a fuller knowledge of the freedom which they may enjoy. The life of a disciple appears at first as one of restraint. The disciple himself is inclined to look upon it as such. But what is held in restraint? Nothing except what is evil. There is the greatest freedom for that which is good. There is room for the largest exercise of intelligence and affection. It is the privilege of the believer to think the great thoughts which God has revealed in nature and in Jesus Christ, and to find supreme delight in the beautiful and the good.

# The Bible School

Lesson 2.

Christian Living.

January 11.

(Read the whole Epistle. Commit vs. 6-8.)

GOLDEN TEXT: Phil. 4: 4. **Rejoice in the Lord Always.**

LESSON: Phil. 4: 1-13.

AMERICAN REVISION.\*

1 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. 3 Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 Rejoice in the Lord always: again I will say, Rejoice. 5 Let your forbearance be known unto all men. "The Lord is at hand. 6 It is nothing to be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. 12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 13 I can do all things in him that strengtheneth me.

## INTRODUCTION.

1. *The Church at Philippi.* Our last lesson recorded most of the events which led to the establishment of the church at Philippi. It will be remembered that Paul and Silas had reached that Roman city from Troas, probably in the year 50 A. D., and had there made the acquaintance of the Jewish circle at the prayer service on the bank of the river. This resulted in the conversion of Lydia and others. After some little time the persecution resulting from the healing of the unfortunate girl led to the conversion of the jailer. Thus the church was established at Philippi and it became one of the best congregations of the New Testament, the church for which Paul had a very deep affection, as his epistle shows. He says that it was the only church that contributed money to his own personal needs.

2. *Paul's Situation.* After leaving Philippi, Paul and his companions visited Thessalonica and Berea, and after a brief time spent in Athens he crossed to Corinth. He then went to Ephesus and on to Jerusalem and Antioch. The third missionary journey took him through Asia-Minor to Ephesus, where he remained for three years. Leaving that city because of the dangers growing out of Jewish and heathen persecution, Paul visited Troas, Macedonia and Corinth, and then started on the longer journey to Jerusalem, where he was arrested and thence removed to Caesarea. After two years spent in waiting for his trial, he was removed with other prisoners to Rome, probably in the year 59, and for two years at least remained in a rather free imprisonment in that city. During this time the epistles of the third group were written, including this one to the Philippians.

3. *The Epistles of Paul.* These fall naturally in four groups, of which the first included the two letters to the Thessalonians. The second group includes Galatians, the two Epistles to the Corinthians, and Romans. The third group, dating from Paul's imprisonment in Rome, embraces the four epistles to the Ephesians, Colossians, Philippians and Philemon. It will thus be seen that our epistle comes from the time when Paul was uncertain as to the outcome of his imprisonment, with great plans yet to be accomplished if the outcome was favorable, but with his life-work really accomplished if the imperial hearing should result adversely.

4. *Time.* The date of the Epistle to the Philippians may be set down with a fair degree of probability as the year 61 A. D.

\*The American Revision. Copyright, 1901, by Thos. Nelson & Sons.

## EXPOSITION.

Gladness in the Lord. The joy of the Lord is your strength. Neh. 8:10. Joy sustained our Master in his heavy trials (Heb. 1:2). We said in the preceding lesson that it was Paul's gladness in the midst of suffering that lead to such happy consequences.

1. *The Higher Life.* In this "therefore," as elsewhere, Paul loves to dwell on the glorious prospects of the soul, and to lead others to rejoice in spiritual meditation. 2 Cor. 4:17, 18; Col. 3:12; Rom. 8:18, Paul's converts were his hope, his joy, his "crown of rejoicing." 1 Thes. 2:19, 20. The eternal glory is worth securing at any cost of steadfastness.

2. *One Thing Lacking.* Lack of brotherly love, patience and humility were yet too common in this church, largely made up of pagan converts. Ch. 1:9, 27; 2:3, 14. The women named doubtless were present at that first riverside prayer meeting. Even Christians cannot always view things alike; but in love they can minimize their differences.

3. *The Gospel Yoke.* Christ's compassion, humility, courage, suffering and resignation to the Father's will has made it easier for his every follower to share in the same gospel graces. What matter that the names of "others" are not given? What matter that your name and mine are not widely known on earth, so long as they are written among those whom Christ claims as his own forever? He knoweth his sheep.

4. *Christian Keynote.* Next to love comes joy as a fruit of the spirit (Gal. 5:22, 23), because love fills the heart with joy. It is an angelic attitude. Luke 2:13, 14; 15:7, 10. Rejoice always, not only sometimes. Paul at this time is in a Roman prison (Ch. 1:7, 13) and is writing to Christians who are in severe affliction (Ch. 1:28, 30; Ac. 16:19; 1 Thes. 2:2), yet the epistle's keynote is "rejoice." Those addressed may have recalled Paul's songs of rejoicing in another prison—the one at this place. The joy of the Lord is our strength against many harmful temptations.

5. *Light of the World.* Unrestrained license in a thing innocent in itself, often is the gate to harmful excesses. If our fellowship with Christ does not make us more like him, and different from the worldly-minded, then our religion is in vain. The Lord stands ready always to take up his abode in the heart. Rev. 3:20.

6. *Access to Father.* "In nothing be anxious," says the R. V., thus echoing the teaching of the Sermon on the Mount. Mat. 6:25. Prayer and care no more go together than light and night. There is so much of eternal moment to be thankful for. The Lord has made our salvation possible by the greatest of sacrifices for our sake. He hath not dealt with us according to our sins. He offers us every good thing.

7. *Things of God.* Peace is that fruit of the Spirit which dispels all care. It comes from God; it rests in God. Col. 3:15; Jno. 14:27; 16:33. The fact that the Eternal One should impart to us of his peace, his spirit, his life, implying a union in his son as close as that of the vine and its branches, is amazing. The Psalmist secured the things of God by hiding his word in his heart. Pst. 119:9-11.

8. *Model of Character.* The Christian traits here named are such as men everywhere admire; the world's admiration of Jesus is based on the fact that he loved them. Think not of things untrue, and unjust; think not of things unchaste and defiling; the pure in heart shall see God. Love thinketh no evil. 1. Cor. 13:5. Seek out these things of a true character; recognize them; reflect on them. Psa. 1:2.

9. *School of Christ.* Disciples are learners. We can lead others better by example than by words. 1. Cor. 11:1. Doing is a fruit of faith; faith without works is dead.

10. *Ministering to Needs.* He had waited for this further fruit of the Spirit, but excuses them for lack of opportunity. Elsewhere he warmly praises their thoughtful liberality. Ch. 4:15, 16.

11. *The Apt Scholar.* Paul had "learned" by following Christ daily (1 Cor. 11:1); by adopting the Master's mind as his own (Ch. 2:5); by the enlightenment of the Holy Spirit; by experience with God's providence. Gen. 30:27. Content, like peace, is no world product. It is of heaven. It is oftener present where wealth is lacking than where it abounds. It belongs to the school of Christ.

12. *Knowledge in Christ.* Paul had been disciplined in hunger, thirst, nakedness; he had been buffeted, reviled, de-

famed "as the filth of the earth," and had been imprisoned. 1 Cor. 4:9-13; 2 Cor. 4:8; 6:4, 9, 10; 11:23-29. Yet in the strength of Christ, and the fellowship of his suffering, he could rejoice through it all. Phil. 3:10. His affliction was but for a moment; glory for eternity. 2 Cor. 4:17; Rom. 8:18. The secret of the Lord is with them that fear him.

13. *Strong in the Lord.* The keynote of Paul's Christian acquirements is found in his first question in his conversion. "What wilt thou have me to do?" It was his knowledge of and contact with the love, the spirit, the example of heroism, faith and submission found in Christ that gave to Paul, as it may give to every one, his strength. He put on Christ, so that he could say, "I live; yet not I but Christ liveth in me." Gal. 2:20.

#### PRACTICAL APPLICATION.

1. *The Christian's Crown.* White robes, harps of gold and golden crowns have been held long as distinctive regalia for the saints. The common conception of this is materialism, pure and simple. Others, with a less crass view, think of their good deeds and pious thoughts as the crown of their lives. But these are decorations for the self-centered ascetic and devotee. Paul's crown is composed of warm-blooded human beings! This metaphor is almost too much for us, yet Paul uses it. This is not a crown of authority such as is placed upon a king's brow. It is a crown of reward which, as a prize, is bestowed upon the successful man. To win men, and to win them to God through Jesus Christ, is the prize of life.

2. *Faction.* What was the quarrel between Euodia and Syntyche? We do not know, but evidently it was there. On his visit to Philippi these two good women evidently had been very helpful to Paul in his ministry. But since then "some root of bitterness" had grown up between them, and so the gospel was disgraced. His stern exhortation bids them to settle their difficulties and "be of the same mind in the Lord." There are few churches to-day where this unchristian condition is absent. It is wrong, and should be changed.

3. *Joy.* Christian living produces Christian joy. In the midst of the wretched abuses received at Philippi, Paul and Silas still rejoiced. There is something almost hilarious about verses 4-7 of the lesson. Have you ever noticed the joy of children when their father comes home in the evening from business? They scamper and skip, and bring every muscle into play in their effort to express their joy. The dog has the same joy, and to express his pleasure runs up and down the yard and over the porches with all his might. There is nothing insane, or artificial, or uncouth about this. They must express themselves. Why should not the forgiven sinner, the redeemed saint, and every child of God, "rejoice in the Lord"? To him who has a living companionship with God, it will never occur dolefully to ask, "Are prayers answered?" To such a one, life is a prayer, and its answer is the abiding presence of God in the soul—his Holy Spirit. It is but natural for such a one to exclaim, "I will exult in God my Savior."

4. *Peace.* 1. The great bequest of Jesus is Peace—"My peace I give unto you." The bequest was something which he himself possessed. There is no sublimer spectacle in history than the poise of Jesus in the days immediately preceding his crucifixion. He possessed that "peace of God which passeth all understanding." To-day Christians need perhaps above all else to come into possession of this inheritance from their Lord. It is that which will guard our hearts and thoughts in Christ Jesus, so that, even in the times of loss and disappointment and death, we may still "rejoice in the Lord alway."

5. *The Teacher's Final Word.* 9. There is no baser maxim than "Do as I teach, not as I do." The teacher with this maxim would better, a thousand times, close his lips forever. The instructor of men must be able to say, as Paul did, "The things which ye both learned and received and heard and saw in me, these things do." An ignorant teacher in the schools, an unchristian teacher in the Bible schools, a preacher who must constantly apologize for his unministerial habits—all these do more harm than good. "Follow me" is the Master's invitation.

6. *The "Signs" of the Christian.* 10-14. What reason can we give for the hope that is in us? Is it membership in the true church? or adherence to the right doctrines? The former would be a Catholic's answer, the latter that of a Protestant. We are rapidly learning that the only acceptable proof is a true life.

#### LESSON ILLUSTRATIONS.

1. *A Joyous Religion.* If you come in contact with a preacher of Christ or with a private expositor of Christian truth who is constantly enveloped in gloom and melancholy, whose soul is in sorrow, and from whose lips there never comes the sound of music and joy, set it down as a fact that that teacher knows nothing about the spirit of the Gospel. The keynote of the Gospel is joy. Joseph Parker. Many are struggling and praying for the joy. We can not get it by praying for it, for it is an effect; but we can get into the condition where it will come by natural law as an effect. "Abide in me that your joy may be full." As the branch abides in the vine so do you abide in Christ, and you shall have joy as the branch has sap, as the natural effect. Drummond. Verse 4.

2. *The Peace of God.* God Almighty is the mother, and the soul is the tired child; and he holds it in his arms and dispels its fears, and lulls it to repose, saying, "Sleep, my darling, sleep! It is I who watch thee." The mother's arms encircle but one; but God clasps every yearning soul to his bosom and gives to it the peace which passeth understanding, beyond the reach of care or storm. Beecher. Verse 7.

3. *Christian Character.* A worthy character is not made at once by some mysterious unknown process or magical change, but is a natural growth, the graces coming in accordance with eternal law. The mind and disposition are fashioned by that which furnishes the staple of thought. We will rise to the plain of our thinking.

Social progress through lifting up a master and model has always been the divine method. Here nature lends us a thousand interpretations. Ours is a world in which rain and snow, falling to the ground, must be lifted up and passed through bough and branch before water reddens in the wine purple flood or drips in the golden juices of the orange. Hillis.

Moody tells of a Christian worker who wished to take a lady friend to see a bed-ridden saint, whose sweet spirit had been polished by years of suffering. They went up a stair of five flights. At the first the friend said, "It's very dirty here." "It will be better higher up," was the reply. At the next story the friend said, "It is very dark here." "It will be lighter higher up." At the top they came into a pretty, clean sick-room with light and flowers. So there is for us a higher atmosphere where beauty grows and virtue flourishes. Verse 8.

4. *Power of Example.* When Garibaldi began the struggle for Italian independence he said: "Soldiers, I offer you hunger, thirst, cold, heat, no pay, no barracks, no rations, frequent alarms, forced marches, charges at the point of the bayonet. Whoever loves honor and fatherland, follow me." Soon responding peasants followed him to the promised death.

Wild fowl are led by one individual, whose movements direct the whole flock. An entire flock of sheep, following each other through a hedge will jump when they reach the spot where their leaders jump, although the obstruction which first rendered the movement necessary has been removed. This principle of imitation is hardly less strong in man. Hurlbut. Verse 9.

5. *The Secret of Power.* Moody once saw a sign in the window of a room which was customarily rented to operatives. "To Let, with or without power." "There," said the great evangelist, "that is the way with church members. Some of them occupy rooms without power."

Once there was a Methodist minister who began his Bible-reading before the congregation thus: "I can do all things—Paul, you are a liar. 'I can do all things'—Paul, you are a terrible liar. But I beg your pardon, Paul, I see it all now—through Christ which strengtheneth me." That is quite another thing. Paul, you are quite right. I can do all things through Christ which strengtheneth me." Verse 13.

There's nothing so easy as living,  
When we've learned the way to live;  
And nothing so easy as giving,  
When the heart is willing to give. —Selected.

To feel a hand extended  
By One who standeth near;  
To view the love that shineth  
In eyes serene and clear;  
To know that he is calling—  
This is to hear!

—Samuel W. Dafford.

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month and change of date on label is the receipt  
of remittance on subscription account.**Discontinuances—**All subscriptions are considered permanent and  
are not discontinued at expiration of time paid  
for without request of subscriber. Paper is con-  
tinued until all arrearages are paid.**Change of Address—**In ordering change of address be sure to give the  
old as well as the new. If the paper does not  
reach you regularly, notify us at once.**Remittances—**Should be sent by draft or money order payable  
to THE CHRISTIAN CENTURY COMPANY. Do not  
send local checks or full credit cannot be given,  
as we have to pay exchange charges.**Advertising—**Nothing but clean business and reliable firms ad-  
vertised. Rates given on application.**Communications—**Articles for publication should not exceed one  
thousand words and should be in our office one  
week previous to date of paper in which they are  
to appear. News letters should be condensed as  
much as possible. News items are solicited and  
should be sent in promptly.**NOTES AND  
PERSONALS**

A Happy New Year.

A. R. Hunt baptized five at Savannah, Mo., last Sunday.

Write us for special introduction  
price on Bible school quarterly.Four additions at Memphis, Mo.,  
where Granville Snell ministers.We welcome our many new friends  
to the Christian Century fireside.Our letters are full of good cheer.  
Christian Century readers are full of  
optimism.At our last directors' meeting it was  
decided to close the special dollar rate  
after fair warning.Married, at Rankin, Mo., Dec. 21,  
Charlie H. Gibson and Mabel Marrow,  
A. R. Hunt officiating.S. Gregg, the highly esteemed pas-  
tor at Elliott, Ia., has been called to  
remain another year.We have had to increase our office  
force to take care of subscriptions and  
Sunday school orders.The December Pioneer Christian,  
published by J. C. Howell, was a fine  
number, showing genuine enterprise.We are receiving many orders for  
S. S. supplies, ranging from eighty  
cents to \$135. Let the good work go  
on.B. S. Ferrall is nearly the close of  
his sixth year of happy work with the  
church at Watseka, Ill. Three con-  
fessions and one by letter.The meeting at Sparta, Mo., where  
J. Gaylor preaches, closed a week ago  
with 52 accessions, 30 by confession.  
The church greatly built up.If you want to earn ten dollars for  
missions and be doing excellent mis-  
sionary work while earning the ten  
dollars write us for particulars.Get your preacher Smith's Diction-  
ary of the Bible. We will let you have  
it for a little pleasant and profitable  
work. Write us for particulars.Cephas Shelburne, formerly of Roan-  
oke, Va., but now of Huntington, Ind.,  
will be one of our regular contributors  
to the Christian Century this coming  
year.Mrs. Elizabeth Flower Willis of the  
Lenox Avenue church, New York, gave  
the C. W. B. M. address and an enter-  
tainment at N. Tonawanda, N. Y., last  
week.The poem in last week's issue,  
"Christmas Greeting," credited to Wm.  
Oeschger, was written by Effie Cun-  
ningham. We gladly make this cor-  
rection.If your church or S. S. needs song  
books, write us. If you need a new  
communion set, write us. If you want  
one hundred fine New Testaments  
write us.The readers of the Christian Century  
will be delighted to know that they  
are to have the pleasure of reading  
another serial from the pen of Mrs.  
Laura Garst.According to the Associated Press  
report Dr. I. N. McCash of the Uni-  
versity Place church of Des Moines has  
been called to the Jackson Boulevard  
church of Chicago.George A. Miller, pastor of the  
church at Covington, Ky., is preaching a  
series of sermons on Sunday even-  
ings on the books of the Bible which is  
attracting large audiences.The managing editor of the Chris-  
tian Century preached for the Rich-  
mond Avenue church in Buffalo last  
Lord's day. This is one of the best  
churches in our brotherhood.W. L. Buckley of Harrison, Ohio,  
held a meeting at Evansville, Ind., for  
the Bethany Christian church, where  
W. A. Bellamy is pastor, which re-  
sulted in twenty-one accessions.If you have not yet made your S. S.  
order for the year write us the approxi-  
mate number of boys and girls in  
your Sunday school and we may be  
able to save you one-half your money.V. E. Redenour, singing evangelist,  
has been assisting in a union meeting at  
Howard, Kan. He will remain to  
assist the church for a few days. His  
address is 1513 W. 6th avenue, Topeka,  
Kan.When renewing send in a new name  
and one more dollar and we will send  
you a fine teacher's Bible. Two sub-  
scriptions and a Bible for two dollars.  
The Bible alone will cost you one dollar  
and fifty cents.J. T. Davis of Evansville, Ind., is  
making a vigorous effort to capture  
people with church letters. He finds  
many such in that city and his work isbeing rewarded. Some people need to  
be taught the way of the Lord more  
perfectly.Theodore A. Johnson, who has ac-  
complished a successful work with the  
church at Poplar Hill, Ontario, has ac-  
cepted a call to the church at Hub-  
bard, O., to begin work Jan. 1st, 1903.  
This is another excellent man in the  
Ohio field.B. B. Tyler, who sails on the Kaiser  
Marie Theresa for the Orient Feb. 7th,  
will spend the month of January with  
the University church in Des Moines,  
assisting I. N. McCash in a meeting.  
Mail should be addressed to him at  
University Station.J. P. Lichtenberger reports all de-  
partments of the work at Lenox Ave-  
nue, Union, N. Y., in flourishing condition.  
Six by confession and two by  
letter a week ago. He will begin a re-  
vival Jan. 11, with Prof. C. E. Millard  
in charge of the music.One of our most vigorous preachers  
of Iowa who has had a long pastorate in  
a small town could be secured for  
some of our stronger churches in the  
larger cities. He is energetic, enthu-  
siastic and well educated. Write this  
office for further particulars.The annuity plan of the National  
Benevolent association is worthy of  
special mention and should appeal to  
all those who have been richly blessed  
in the things of this world. Let all  
interested write to Geo. L. Snively,  
903 Anbert avenue, St. Louis, Mo.D. E. Hughes of Monmouth dedicated  
the church at Berwick, Ill., last Lord's  
day. He is master in that art. Most  
of the indebtedness was provided for.  
I followed with a short meeting, as-  
sisted by C. R. Sealock as singer.  
This is a new congregation, with a  
very promising future—W. H. Kindred,  
pastor.**MAHIN'S BUSINESS EXCEEDS  
A MILLION DOLLARS.****A Chicago Advertising Agency That  
Breaks All Records in Its Fourth  
Year.**The Mahin Advertising Company  
will occupy the entire eighth floor of  
the Williams building, 200 Monroe  
street, Chicago, on Dec. 27th—just  
four years to the day from the time  
this young agency commenced busi-  
ness with five persons.Now it employs 116 persons, only 13  
of whom are solicitors, the rest being  
necessary to execute all the details of  
advertising in the high grade style  
instituted and maintained by the  
Mahin Advertising Company.The new quarters give light on all  
four sides and are handsomely fitted  
for the Magazine, Newspaper, Bill Post-  
ing, Painting, Street Car Advertising,  
Literary, Art, Engraving, Printing, Ac-  
counting, Checking and Addressing De-  
partments. The total floor space is  
12,000 square feet.Two hundred and ninety-one active  
advertisers place their orders with the  
Mahin Advertising Company.

H. H. Peters, Washington, Ill., reports: Closed a very good meeting. Bro. J. W. Kilborn of Washburn did the preaching. There were twelve accessions, ten confessions. The preaching was well done, the church was enthused and much good will yet result from the meeting.

The Christian Century Company desires to aid young people preparing to become missionaries. There are excellent missionary training schools and other educational facilities in Chicago. We will try to aid ten persons this year. References must be given when writing for particulars.

The Mission Chapel at Bloomington, Ill., has been enlarged and repaired. A brief dedicatory service was conducted by Arthur A. Wilson in the presence of a large and enthusiastic audience. A meeting has since been held by C. A. Burton of Virden, Ill., with nineteen additions.

Mr. Chas. Inglis of London, the well-known English evangelist and one of Mr. Moody's colleagues, is in Chicago and will speak at the Moody Bible Institute, 80 Institute place, daily at 11 o'clock (except Monday) and preach on Sundays in the Moody church from Dec. 23d to Jan. 4th. The public is cordially invited.

Stevens & Burton's "Harmony of the Gospels for the Historical Study of the Life of Christ" can be secured free. Write the Christian Century for particulars. The price of the volume bound in flexible cloth is \$1.50. There is a cheaper edition which sells at 75 cents each. State which edition you desire when writing.

Dr. B. B. Tyler has issued an excellent tract, concise and to the point, "The Disciples of Christ, Who They Are, What They Are Doing." A large distribution of these in new fields would result in great good. They can be had at \$3 per thousand. Address Chas. E. Burnett, 238 South Fremont street, Denver, Colo.

The Prospect Avenue church of Kansas City, Mo., is rejoicing at the prospect of a new building. R. A. Long offered to the trustees at a dinner last week a plot of ground (valued at \$10,600) and \$45,000 towards a \$100,000 church. The offer was accepted, the committee has been named and are already making their plans.

The Christian Century does not recognize any dead line for the worthy preacher. We need our veterans as well as the new recruits. The Christian Century will give employment to fifty of our older preachers who are willing to continue their preaching on small salaries. All we ask is the endorsement of the corresponding secretary of your state missionary society.

Many of our appreciative readers agree with Bro. W. P. Keeler, one of the leaders in our missionary work in this city, that the Christian Century in its "Christmas" number has gone beyond itself, and taken all in all it is the most attractive number and the finest specimen of the printers' art

ever issued by one of "our" church papers.

R. Leland Brown closed his meeting here a week sooner than was intended, on account of bad weather and failure of the electric light plant, but we expect to have him again in the spring. He has few equals in stating with clearness and great force the first principles of the doctrine of God's book. Eleven accessions, six confessions.

Evangelist H. A. Patterson has recently returned to his home in Indianapolis after a seven months' successful evangelistic tour in the Southwest. He has been greatly assisted by his daughter, Miss Ethel, who has won the hearts of the people by her beautiful solos. The second Lord's day in January he begins his third meeting at Valley Falls, Kan.

The Christian church at Fairburg, Neb., has been handicapped for a number of years by a debt of \$1,400. Recently the pastor, H. C. Holmes, undertook the raising of a part of this. It was first suggested that one-half be paid this year and the remainder next. But they succeeded so well that nothing short of the entire amount will satisfy them now. The house was built in 1894 at a cost of \$16,000.

The Christian Century Calendar was prepared by the ladies of the Hyde Park church, but the responses were not all received in time for its publication last year. Nulla Dies Sine Linea is a good motto, especially when the lines are chosen from the sacred volume and the great thinkers of the centuries. We commend these favorite quotations from faithful fellow soldiers of the Cross to our Christian Century friends.

A call has been issued to Socialist Christians to meet in Arlington hall, Kansas City, Mo., Dec. 30, to discuss the following propositions: 1. Shall we now organize a new religious movement? 2. Shall we preach Christian Socialism in the present church organizations regardless of the contentions it will cause? 3. Shall we preach Christian Socialism in the old organization where we can and only organize a new movement where we must?

Ben F. Hill reports an excellent meeting held at Plattsburg, Mo., by Evangelists Omer and Sprague. There were eighteen accessions, much the better part of the meeting can not be tabulated on paper. It is written in the hearts of a united people. Bro. Hill speaks in highest terms of Evangelist Omer's work, this being the second meeting he has held at this place. Fifty additions have been received during the year previous to the meeting.

Lewis Harvud of Panora, Iowa, has just paid into the treasury of the National Benevolent association \$5,000 on the annuity plan. On the death of Bro. Harvud this sum will be divided into memorial named funds, one to bear his name and the other in honor of his deceased wife, Sallie E. Harv-

#### KIDNEY AND BLADDER TROUBLES PROMPTLY CURED.

##### A Sample Bottle Sent FREE by Mail.

Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this great kidney remedy, Swamp-Root, and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, be sure to mention that you read this generous offer in the Christian Century. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

not. Bro. Harvud and his wife built a beautiful church house for the Disciples in his home town and has aided in many ways our educational and missionary work.

The church at Piqua, Ohio, has just completed, paid for and dedicated, a new \$9,000 house of worship. Lord's day, Dec. 21, was the day selected. The weather was unfavorable, but the brethren rallied to the work and nobly responded to the call for \$2,300, the amount of indebtedness. About \$2,550 was raised, all payable within sixty days. The giving was not only generous, but cheerful, and the joy of the occasion was almost unbounded.—L. L. Carpenter.

Percy Leach, the enterprising pastor of the Iowa City Christian church, has been discussing the question, "Why are so many men of good business and moral standing indifferent to the church?" We hope he will furnish our readers with an article on this important subject. We are also glad to know that Mr. Leach will be doubly efficient hereafter as a pastor. Miss Hattie Hodges of Minneapolis and Mr. C. P. Leach were united in marriage on the first day of the New Year. The Christian Century extends congratulations.

At Girard, Ill., where Meade E. Dutt ministers, Christmas was observed in the usual manner with elaborate exercises. The church showed their appreciation for Bro. and Sister Dutt by presenting them with a handsome

steel range and several little tokens of Christian love. To Bro. P. F. Clark, the faithful choir director, they gave a beautiful oak rocker and a rosewood baton tipped with nickel ferrules. The church is in splendid condition for the coming evangelistic effort. Bro. Dutt begins at Chandlerville Jan. 5, where Louis O. Lehman is the faithful minister.

The Central church in Des Moines, perhaps the best equipped and most thoroughly organized in the brotherhood, has recently celebrated the seventeenth anniversary of its pastor, Dr. Harvey O. Breedon. Great things have been wrought for the cause of Christ in Des Moines during this period, and the leading spirit in it all has been Dr. Breedon. From a single church of 300 members we now have ten churches with a membership of 5,300. The Central has developed such features of institutional work as the needs of community demand; and with her pastor has been one of the strong friends of Drake university and a leader in reform work in the city.

We have had a number of excellent articles, and some not so excellent, in regard to the "organ controversy." We have refrained from publishing these articles because there are so many "more excellent ways" of exalting our divine Lord. We give space to an article on "literalism," which refers to the "organ controversy," and will give equal space to any one who in the interest of truth desires to enlighten the truth-seeker. However, we have no time to discuss such belated subjects. Let all of us who feel pained that one so highly esteemed should fail to discriminate between the essentials and the aids to worship be on our guard lest we confuse eternal principles with our personal prejudices. The "organ controversy" is dead. It can no longer split a Christian church.

The South Broadway church of Denver has a unique history. The building was in part the gift of "Uncle" John Sutton, who for a number of years served as janitor at his own re-

#### How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mount City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

quest; making his home in the tower room of the church. He gave his whole property, about \$30,000. Many of the members were caught in the panic of '93 and the church has been burdened with a debt of \$12,000 during all these years. The church has been ministered to by such men as W. Bayard Craig, Walter Scott Priest and S. B. Moore. The present pastor is the genial, optimistic B. B. Tyler. They recently had a great rally day, in which several of the former pastors were present and took part in the service. Dr. Tyler was in charge, and J. H. Powell of Buffalo, N. Y., raised the money. The full amount, with a \$5,000 surplus in cash and pledges, was secured.

The University Place church of Des Moines, where Dr. I. N. McCash ministers, has a remarkable Sunday school class. It is composed of 140 young ladies from the ages of 18 to 25, students in the high school and university, and young women of the business world. They have made a fine record during the six years of their existence, having grown from a struggling few to their present number and contributed about \$400 to missions and Sunday school work. The teacher of this class is J. Edward Cresmer, and the success is due in no small measure to his untiring zeal and devotion. He is a junior student in Drake university, and is making careful preparation to enter the ministry. Every alternate Sunday he presents some practical subject, which has to do with the everyday life of the young ladies, such as the "Harm of the Dance," "Mother, Our Best Early Friend," "Women's Rights and Right Women," etc. The manner of conducting the class has been criticised by some, but its unparalleled success and the wholesome influence it exerts is the reply. They have recently enjoyed a social evening at the state capitol, which is an annual affair, and when possible the Governor and other officials have been present and added to the joyousness of the occasion.

#### TO RETAIN YOUTHFULNESS.

Blank cartridges will often make the most noise.

Every man reveals himself when he describes another.

If a woman wants to retain her youthful appearance she must mingle with other people, read good books and cultivate an optimistic temperament.

#### OILS CURE CANCER.

All forms of cancer and tumor, internal and external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used ten years. Write to the Home Office of the Originator for free book.—Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

## CHICAGO DEPARTMENT

### TO 1903.

Come in! I said to nineteen hundred three,  
It is for you I sat up late;  
Lay down your roll of prose and rhyme,  
Be welcome, youngest child of time.

When yonder timepiece tolled the hour,  
We bid adieu to nineteen hundred two;  
We watched him out midst joy and gloom.  
"Twelve" took his train to centuries' tomb.

Come! Never mind your weal and woe,  
The ways are strange we mortals go;  
Some, like a tree, root to the home;  
Others, like vines, are born to roam.

Unfold your roll, the clock strikes one;  
What e'er my lot, God's will be done;  
Grant just one wish—that those most dear  
May find in you "A Happy Year."

—Will B. Corwin.

Chicago is again to enjoy the ministry of one of her former pastors. Three years ago Bruce Brown was called from the West Side church to take charge of the Central in Denver, Colo., which is one of our most prosperous churches, having enjoyed the ministry of a number of the strongest preachers of the brotherhood. During the time that he has served the church the old property has been disposed of and a handsome edifice erected well suited to the larger work of the growing city. But when a call came to him from the North Side church in Chicago he felt that here was a larger field and a larger opportunity. The Christian Century extends the hand of fellowship, welcoming Bro. Brown back to the Chicago brotherhood of ministers and workers.

#### BUSH TEMPLE OF MUSIC.

Bro. Hall's sermons last Lord's day were typical of the season, in the morning exhorting to good cheer, not only at the Christmastide, but all the year around. In the evening his subject was "Ten Good Resolutions for New Year's," among which were resolutions to pray daily in secret, reading of the Scriptures, endeavoring to be better men and women, and to subscribe for, pay for and read at least one Christian newspaper.

The collection was somewhat disappointing, \$60—way below expenses. Every other feature of the work is encouraging, however. Membership cards are coming in rapidly, and we expect when organized the financial showing will be satisfactory.

E. E. H.

#### ENGLEWOOD.

The annual Christmas entertainment was given in the church Tuesday evening, Dec. 23, consisting of songs and recitations by the scholars. The program was short, but very good. At the close of the program boxes of candy were distributed to the scholars. A

goodly supply of provisions was brought by the members of the school to be given to the needy. The Ladies' Aid society will distribute the provisions.

Next Sunday will be missionary day at the church, at which time Bro. McLain will be present, also Bro. and Sister Bert Shaw, who leave soon as missionaries to China.

The church will tender a farewell reception to Bro. and Sister Shaw on Thursday evening, Jan. 8, at the church.

Sunday evening the choir rendered a special program, as follows: "Every Valley Shall Be Exalted," A. J. Holden; "Sing, O Heavens," B. Toms; a violin solo by Gertrude Hammond; soprano solo, "Star of Bethlehem," by Mrs. Smith.

O. S.

#### Jackson Boulevard Church of Christ.

The first day of December, to the members of the old West Side Church of Christ (which now bears the name, "Jackson Boulevard Church of Christ," since its amalgamation a year ago last October with the old Union Christian church), marks the beginning of a new epoch of prosperity and usefulness in the history of that organization. On that date, through the instrumentality of a novel "bond" scheme, the raising of over \$3,600 was completed, whereby that congregation can now satisfy in full its floating and unsecured indebtedness (amounting in exact figures to \$2,214.47, which has for several years greatly hampered its work), as well as to meet an installment on the church mortgage and accrued interest due next September of \$1,400 more.

The fruitful results of the amalgamation above referred to, which was brought about through the tactful efforts of the pastor, Bro. Roland A. Nichols, is well summed up by the excerpts taken from the church's annual report for the fiscal year ending October 1st, 1902, furnished by the executive board for the purpose of publication:

Total membership, 745, which is made up, after deducting losses of 38 during the past year, as follows: Transferred from the Union church, 202; from the West Side church, 465; other additions during said year, 118.

Total cash receipts during said fiscal year, \$8,376.46; total expenditures, \$7,958.77, of which said last sum \$2,933.08 was paid on account of church mortgage and interest, and \$5,025.69 for other expenses, leaving a balance on hand October 1st, 1902, of \$417.69.

The resignation of Bro. Nichols as pastor of the Jackson Boulevard church, to take effect the first of next January, has been heretofore noted in these columns, and, occurring, as it does, at this particular time, might be the cause of some comment were it not quite generally known that Bro. Nichols at the time he left his work in the East two years ago came to Chicago in the full expectation ofulti-



Cures Stomach, Kidney and Bladder Diseases.

These two wonderful mineral waters are owned and the exclusive use retained by The Alma Springs Sanitarium, Alma, Mich.

There is no Remedial Institution in America offering equal advantages. The resident and consulting staff are physicians of national reputation; men in whom the utmost confidence can be placed. Physicians who know how to care for ill people and cure them if they can be cured. The special equipment of remedial electrical appliances, Swedish movements, vibrators, oscillators, etc., is complete and as good as can be procured. The bath rooms are furnished with solid porcelain tubs. The attendants are skilled experts, and every treatment is under the direction of the physicians. The building is provided with every convenience; the management liberal; the surroundings homelike and cheerful. In a word, if you are ill go at once to the ALMA SPRINGS SANITARIUM, ALMA, MICH., where Health and New Life await you.



NATURE'S BROMIDE  
Cures Constipation, Rheumatism, Skin, Liver and Nervous Diseases.

mately resuming his work of evangelization in New England, a task for which he is considered eminently fitted and most zealous.

Edward B. Witwer.

#### AUSTIN.

The audience Sunday morning was the largest we have had at any regular service since going into our church.

Sunday evening the Moreland Sunday school gave a very successful Christmas program. The members of the Austin church will eat their New Year's dinner at the church 6 p.m.

Miss Jessie Williams and A. E. Hart were married at the home of the pastor, Dec. 24. The bride is perhaps as well known in our church circles as any young lady in the city. She was formerly very active in the Jackson Boulevard church and was at one time secretary of the United C. E. society of the state. She is a most capable and consecrated Christian. The first Sunday she attended the Austin church she brought her letter and for nearly four years has been very active in the Sunday school. Her husband is a prosperous Iowa farmer. They will remain in the city till the first of March, after which they will make their home in Nora Springs, Iowa. Mrs. Hart's removal from the city will not only be a loss to the Austin church, but to all Chicago churches.

George A. Campbell.

#### NORTH SIDE.

The Christian Endeavor society announces a grand musical concert, given by the Wenona Glee club of the Metropolitan Church of Christ, which will be given at our church on Friday, Jan. 16, 1903, at 8 p.m. The Wenona Glee club is a most excellent organization of ten talented, Christian young ladies who are members of the Metropolitan Church of Christ. The club is ably assisted by Mr. De Loss Smith, tenor, and Miss Lydia B. Boehl, reader. Mr. Smith is also director of the club.

Our Sunday school re-elected Wm S. Broadhurst superintendent last Sunday. Bro. Broadhurst has proven a faithful and efficient superintendent and his administration the past year has been a most successful one. The following faithful Sunday school workers were also elected as officers for the coming year: Secretary, Bert

Peak; assistant secretary, Loyd Banford; treasurer, Clarence Ward; organist, Miss Hattie Goodale; superintendent of cradle roll, Mrs. M. J. Barbara.

We again had the pleasure of hearing Bro. Robinson last Sunday, who occupied our pulpit at the morning service.

Frederick F. Grim, one of the office editors of The Christian Century, will preach for us at both services next Sunday, Jan. 4.

The many friends of Mrs. W. H. Banford will be sorry to hear of the painful accident which befell her. She slipped on the ice a week ago last Tuesday and broke her arm. Mrs. Banford is one of our most devoted and faithful church workers, and for several years was president of the C. W. B. M.. I am glad to announce that she is rapidly recovering.

Our Sunday school has subscribed for fifty copies of the *Bible School Quarterly*, published by The Christian Century company. It is certainly the best Bible quarterly published, and will be a great help to our school.

C. W.

#### METROPOLITAN.

Sunday was another great day of the Lord. Splendid Sunday school and three additions at the morning church service, two by letter and one confession. There were five baptised during the communion service—a double memorial, beautiful and impressive.

Nearly every chair was taken at the evening service, and there were three more confessions, making six additions for the day. The music under De Loss Smith is becoming more and more toward the ideal. Several splendid voices have been wonderfully developed under his instruction, and the choral union is the pride of all the church. The Christmas cantata—Santa Claus, Jr.—given under the direction of Bro. Smith, was a grand success. The presents given and received and the treat for the children made a fitting climax for the holy day of the Christ Child. The contralto solos by Mrs. Etta Goode Heacock of St. Joseph, Mo., were two of the very best ever heard in the People's theater. Her rich, heavy tones, enunciation and interpretations show her to be an artist. Dr. Scoville spent Christmas with his parents in Indiana and enjoyed a much needed rest.

"A New Year's Message" will be our

pastor's theme next Sunday morning, and our beloved F. M. Rains of Cincinnati, treasurer F. C. M. S., will speak for us at night. Our brethren are invited to the great feast. C. E. S.

**JACKSON BOULEVARD CHURCH.**

On Wednesday thirty poor families were made happy by the reception of a Christmas dinner provided by our church. We believe in practical Christianity.

Wednesday evening a beautiful cantata was rendered by the Sunday school. The house was filled with attentive people. The winter scene was beautiful. Each child did his part splendidly. Altogether it was the best cantata Jackson Boulevard has ever rendered.

Our Sunday services were inspiring from the first song in the Sunday school to the end of the evening service.

The morning sermon, which was an admonition to work for the good of others, forgetting self, was certainly one which will help us. Four persons responded to the Gospel invitation at this service, three confessing their faith in Christ, the fourth to take membership with us.

The C. E. was led by Bro. Nichols. It was enthusiastic. It was the banner meeting for attendance of any consecration meeting of the year. There were a number present who are engaged in missionary work, and from each we had some personal experience, and each testified it was a blessed thing to serve Christ. Our society was strengthened by the addition of five active members. At the close of the meeting the president, in behalf of the society, presented Bro. Nichols with a C. E. pin, which he promises to wear in memory of the C. E.'s here. Four were baptized at the close of this service.

A large audience assembled for the evening service. Bro. Nichols' sermon, which was his farewell sermon as pastor, was not like many farewell sermons. In fact, it was very much like his other sermons, only even better. He took the parable of the sewers for his theme, and we were exhorted to be eloquent hearers and to prepare our hearts for the reception of the truth that it might bring forth fruit. At the close of this service the four who were baptized took membership with us. Five made the good confession, and two others took membership with us. It was a glorious day, and mingled with the sadness of our last meeting with Bro. Nichols was the joy that he had the results of this his last Sunday with us.

**Cleveland, Minn.**

For a first-class doctor, member of Christian church, there is a splendid opening here. Nearest doctor is seven miles distant. Openings also for a wide-awake young business man and a good blacksmith. Address Mr. C. B. Hurst, Cleveland, Minn.

**Correspondence**

West Avenue Church of Christ, Ft. Wayne, Ind.—We closed a five weeks' meeting last Lord's day, assisted by Prof. C. E. Millard as leader of song. Had 25 accessions. During the year have had 93.—Z. A. Harris.

**Wychwood Church, Toronto, Canada.**

The Wychwood church celebrated the occupation of its new house of worship Dec. 7. The method and efforts of this small band of earnest Disciples are worthy of the emulation and admiration of others. Five years ago a few members of the Cecil Street church, led by Dr. and Mrs. Page, who had removed to that part of the city, opened in a hall a Sunday school. At the end of two years a church was organized. During the second year of its active life the meeting house was built. It was dedicated the first Lord's day in December, 1901. From the very beginning the Sunday school and church have grown slowly but steadily in grace, truth and numbers. Besides Dr. and Mrs. Page, Bro. F. E. Smedley, who preaches for them, Prof. Leary, principal of one of the ward schools of Toronto, and others are worthy of special mention could I recall their names.

The writer was invited to speak for them on this the first anniversary of the opening of the house of worship. Bro. Archer, superintendent of the Cecil Street church Sunday school, showed his great interest by being present both morning and evening. The writer will not soon forget the kindness of the church and all he met.

J. A. Beattie.

**A Blessed Ministry.**

Last week we took Sister Sarah L. Grover to the Havens Home of the Christian Church at East Aurora, N. Y. She is one of the faithful, but her health is completely broken. Three hundred dollars was raised in our community and paid to this home for her admission, although I do not know that this or any other definite sum is a rigid requirement. The benevolent association of the church which manages this charitable work is one sweet and practical expression of the Savior's spirit among his brethren. Arriving at 9 o'clock p. m. we were driven directly to the home, which is only a few squares from the depot, and were surprised to find such a splendid building. It was built for an old people's home and is splendidly appointed for that purpose. The bedrooms are large and well furnished, in the parlors are a piano, besides the very best papers, magazines and books. The tables in the dining room were covered with snowy linen and in fact all was arranged for the solid comfort of the inmates. Sister Tibby, who has personal

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supervision of the home, is admirably fitted for this trying but helpful work. One could not but be impressed with the thought that she is very kind to all around her. This home, with its verandas, lawn and shade trees, is a memorial of the Master's love. "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

On my return I took a side trip for a few hours at Niagara Falls, and greatly enjoyed the magnificent scenery of that place. No one can properly describe it as it is. It must be seen to know it.

Monessen, Pa.

C. E. Smith.

**A Voice From Florida.**

I am now 1,164 miles away from my family and pleasantly located on the eastern shore of Lake Eustis, at Eustis, Florida. I intend to spend several months here preaching for the church and acquainting myself with the religious condition and needs of this state of musical name and sunshine, oranges and flowers. I have been in this part of the state too short a time to write intelligently of this place or the state generally, but on my way here I spent two days in Jacksonville, the metropolis of the state. Of the city I do not care to speak except that it is a city of about 40,000 people and full of the evidences of vim, vigor and commercial enterprise. The portion of the city that was fire swept two years ago is now being rapidly covered with fine dwelling houses, large public buildings and business blocks almost without number. Numerous church buildings are going up, ranging in cost from \$30,000 to \$125,000.

I may not be able to name them all, but I recall the Baptist, Congregational, Northern and Southern Methodist, Lutheran, Episcopal, Presbyterian, Jewish Synagogue and Christian. All have chosen the best locations available to them and in the part of the city where a wise business man would establish his plant if he expected the people to patronize him. All of these churches are near the great hotels of the city, where tourists remaining over Sunday can easily find the religious people of their choice. If there is any difference in the value or convenience of location the Christian church has the best location in the city. I do not see how it would be possible to make a better investment for church purposes than the brethren have made. They have certainly shown that in this case "the children of light" are as wise as "the children of this world." In ten years, unless some great calamity occurs, the bare lot on which their church building stands will be worth more than the lot and building are now. The church has worked hard; it has paid liberally; it has been harmonious; it has not faltered to this day. It has tried to help itself to the very limit of its ability. They have now reached a crisis and help from God's people would be a breath from

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Eustis, Fla.

F. M. Green.

#### Decatur Church Dedication.

The dedication of the Christian Tabernacle of Decatur, Dec. 7th, was a great event for the cause in this thriving city. F. M. Rains was here in all his glory. There were three services. At 10:30 Mr. Rains preached the dedicatory sermon. His theme was "Christ the Light of the World." A large audience was present, and enjoyed the terse and pointed way the speaker made his points. At 12:30 p. m. occurred the congratulatory service. Rev. W. H. Penhaligon, D. D., pastor first Presbyterian church, gave an address on "The Old and the New," picturing Decatur as he found it thirteen years ago in contrast with the present.

Rev. S. H. Bowyer, pastor first Baptist church, gave a good talk on "What Will You Do With It?"

Bro. Rains followed with a talk on the need of a missionary spirit in the churches.

At 7:30 p. m. Mr. Rains gave a splendid lecture on his missionary tour to the East. The large building was packed at this service. The chorus choir of 125 voices, under the direction of M. S. Calvin of Beatrice, Neb., furnished the music for the services. The music was a marvel of power and sweetness.

The Tabernacle is a building 82x116 feet, and seats fifteen hundred. It has an incline floor and a gallery facing the pulpit.

You enter the building through a portico 12x33, with an elegant tile floor. On either side are rooms 22x22 feet. The room to the left is the pastor's study, the one to the right is the C. E. and ladies' parlor. The front windows are the finest in the city. The entire auditorium is seated with fine opera chairs of modern style.



F. B. Jones.

The pastor, F. B. Jones, is a believer in this kind of church architecture, and says there should be a revolution in church building. He says that large sums of money in church building is money petrified. It is a dead, cold mummy. Many expensive church buildings are huge tombstones erected to the memory of outlandish extravagance and folly.

#### Kansas Day.

The churches of Kansas are urged to observe Jan. 25th, which is the last Lord's day in the month, as "Kansas day." The full apportionment of the churches for Kansas state work is to be raised at this time. The State Board is preparing to send collection envelopes and pastoral letters free to all who will order them. Letters to this effect with the apportionments have recently been sent to all the churches in the state. There should be a prompt and universal response to these letters. Let us make this a great day for Kansas missions. The money is greatly needed to carry on our work. The State Board is anxious to not only continue the present volume of work, but to enlarge it, provided the churches show by their contributions that this shall be done.

Brethren of Kansas, the work is in your hands. You are aware that the board has no means except as it comes from the brotherhood of the state. The above day has been selected in



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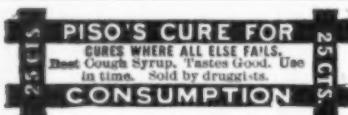
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order that the churches may act in unison as nearly as possible, and that the apportionments of the year might be raised at one time so that the board will know how to plan the work for the remainder of the year. This appeal is to the churches as such; the different departments are asked to contribute quarterly, which has been the custom, unless any department should choose to remit the entire apportionment at once. Let us hear at once from the pastors and where there is no pastor from one of the elders or clerk, stating how many envelopes and pastoral letters you can use. Where a church has preaching only part time, the offering should be taken on the preaching day.

Send all communications to 1221 Clay street, Topeka, Kan.

W. S. Lowe.

**George A. Campbell.**

The pastor of the Austin church, George A. Campbell, is well known to the readers of the Christian Century,



George A. Campbell.

having been at one time the editor and at present one of its appreciated contributors. He is a native of Ontario, born at Ridgetown, 1869, moved to Manitoba in 1882, attended High School in Winnipeg and later taught one year at Poplar Bluff, Manitoba. He spent four years in Drake University, graduated with the degree of A. B. in 1892. While there he was deeply interested in the religious life of the school. After a three years' successful ministry at Hiawatha, Kan., he came to the University of Chicago for graduate work, receiving the degree of D. B. in 1897.

He has ministered to the Austin church for the past four years, having been with them from their beginning.

The growth of the church in numbers and influence testify to the character of the work done. Mr. Campbell is a man of pleasing personality, a forceful speaker and a student of the best writers, informing his mind with those things which will enable him to minister unto men most wisely and most helpfully.

**The Austin Church.**

The first four years of the life of the Austin church culminated Sunday in a splendid dedication. Four years ago the church did not have a cent's worth of property, now it has a home worth \$8,000. Unlike the most of our churches, the Austin church was not started as the result of a long protracted meeting. Nor has it depended for its growth on such means. Austin is not a part of the city congenial to the ordinary revival. But the church has always grown. And now that it has a splendid house unburdened with a heavy debt the growth may be expected to be much more rapid. It has



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success. Another feature that helps to thorough organization of the church is the board meetings. The board meets at the different homes of the members and lunch together, the business men coming directly from their work. This method has proved the best the church has tried, and has resulted in multiplying the effectiveness of the board's work.

Miss Sondell is preparing by a two years' course for a pastor's assistant. It is hoped she will be employed by the church.

The dedication of the church Sunday, the 14th inst., was even more than the congregation hoped for. Three hundred dollars in excess of the debt on the church was raised. Dr. H. L. Willett preached the sermon, and the large audience, which more than filled the church, was largely due to his popularity. The church also de-

serves some credit, for it has a large influence in its community. Bro. Kinard in soliciting money was exceedingly happy. No one could have done better. Then the evening service, with a strong, thoughtful sermon from Bro. Young, closed a memorable day in the history of the Austin church. The Austin church quartette, composed of members, gave superior music at both services.

\* "Bloomington's (Ill.) Splendid Victory."

There are two or three things that a large church can do, and one of which it usually does. Lacking any true conception of its mission it can settle down contentedly to hold its own, not concerning itself if a few of the faithful undertake to carry on a struggling mission in some neglected neighborhood; or perhaps being imbued with the spirit of faction and vain-glory rather than the spirit of brotherly love, it may divide and start a rival congregation, a sad commentary on Christian union. But with a larger measure of the Christ spirit and the Christ love, a more excellent way has been found and a new era is at hand for the Master's Kingdom in the smaller cities, where we have an aggressive and devoted people.

One of the finest illustrations of this forward movement is the Second church at Bloomington, Ill., where J. H. Gilliland ministers. For a number of years he has greatly delighted the people as pastor of the First church. But about two years ago, feeling that a larger work awaited the Disciples in that beautiful city, he proposed the organization of another church. The official board "resolved, that if after a reasonable time and effort, a sufficient number of people can be found who are willing to become charter members of the new church, and insure the success of the enterprise, a second church shall be organized with the consent and approval of the mother church, provided that they first secure a subscription of responsible persons of not less than \$10,000."

The church gave its most hearty endorsement, and soon afterward about one hundred persons were enrolled, who wished to become charter members of the new church, and a little over \$10,000 was secured to be paid in three years. A lot was purchased and a little over a year later the corner-stone was laid, and recently a handsome building, costing about \$25,000, was dedicated. The material used, the plan of construction, the art glass windows, the taste in decorating, all go to make it one of the most beautiful and convenient houses of worship in the city. The entire seating capacity is 700. The membership of the church is a little less than 300; Bible school, 200; Christian Endeavor, 60. The first Sunday witnessed a number of baptisms.

Bro. Gilliland says: "No church was

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ever built easier, absolute harmony has prevailed, the most liberal giving and the greatest sacrifices has been displayed in this undertaking that has ever characterized the Disciples of Bloomington."

### Saybrook (Ill.) Church Dedication.

The Christian church at Saybrook, Ill., has been remodeled at an expense of \$3,600, and is in fact made new. The main auditorium is 36x50 feet, with a beautiful alcove pulpit and dressing rooms one on each side and a new lecture room on the other which opens onto the main auditorium with folding doors, with a vestibule which opens into both rooms, with a modern bellfry over it. The ceilings are of the latest

It is understood that the railway companies are making thorough preparations for the meeting of the Presbyterian General Assembly at Los Angeles, in May, and a most enthusiastic reception is to be given to the assembly by the citizens of Los Angeles. The rate as announced by the Chicago & Northwestern some time since is to be \$50 round trip from Chicago. Low rates from all points will be announced by the Eastern lines.

The great attraction of California scenery and its delightful climate, together with the wonderfully increasing importance of Pacific coast points in the commercial expansion of our nation, has created a notable increase in the amount of travel to the Western coast. To effectively meet the increasing demands of the traveling public the transcontinental railways have been active in supplying the most complete and luxurious service, and the North-Western line has ever been in the lead.

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design of steel, which, together with the walls, are frescoed in beautifully blended colors. The entire house is heated with furnace and lighted with acetylene gas. The main auditorium is seated with new oak curved pews, and the lecture room with opera chairs. The dedicatory services were held December 7th by Elder G. W. Infield of Lafayette, Ind. But the weather being inclement, the necessary amount of money could not be raised and Bro. Infield wisely decided not to dedicate a debt to the Lord, so continued the services each evening during the following week, while providing for the balance, which was raised on subscription, \$1,600 being the amount required, and the church was dedicated last Lord's day, Dec. 14, free from debt. Bro. Infield has endeared himself to the people of Saybrook by his efficient and untiring efforts and the church stands as a monument to the untiring efforts of our faithful and beloved pastor, Elder T. A. Lindenmeyer, and the generosity of the members and friends of the church at Saybrook, of which the Ladies' Aid deserves special mention.

T. D. Cantrell.

#### Kentucky Letter.

L. N. Early of Petersburg has accepted a call to Ellendale, S. D. May God bless him in his new home and work.

J. M. Helm has resigned at the Clifton church, Louisville. We hope he will not leave Kentucky.

H. H. Lloyd of La Grange will preach for that congregation next year, and also for the church at Simpsonville, Shelby county.

The church at Lancaster has been

remodeled and a thanksgiving service will be held, to be conducted by the pastor, Allen R. Moore.

D. G. Combs, at last reports, was in a good meeting with the West End church at Richmond.

State Evangelist H. W. Elliott reports \$649.42 collected for Kentucky Missions during the month of November.

H. D. C. MacLachlan has resigned at Shellyville.

H. C. Bowen has accepted a call for another year at Augusta and will also preach for the churches at Minerva

#### A Remarkable Sunday School Hymn Book.

The Grace Methodist Episcopal Sunday school of Wilmington, Delaware, recently appointed a committee of five persons to select a new hymn book. The committee decided among themselves that each one would examine a number of books, and at the end of two weeks' time a report was to be made stating which book had been selected by each member. Strange to say, when they met, each one had selected a book entitled, "Uplifted Voices," and each had acted independently of the others. It is needless to say that this book was adopted by the school and four hundred copies purchased.

An examination copy of this remarkable book will be sent on receipt of thirty cents; money to be refunded if the book is returned within one week. \$25 per 100. Free specimen pages can be obtained by addressing the publishers, Geibel & Lehman, 1022 Arch street, Philadelphia, Pa.

and Chatham next year. He is doing a splendid work in that section of our state.

Geo. P. Taubman of Portsmouth, O., will assist W. S. Gamble in a meeting at Ashland in February.

John T. Brown, editor of the Christian Guide, is on an extended Southern tour in the interest of "Churches of Christ" and his paper. At last report he was visiting our Texas churches.

S. R. Hawkins began work with the church at Murray on Dec. 1st. He has been located the past year at Plantersville, Ala. We are glad to welcome him back to Kentucky.

Jno. T. Hawkins of Lexington will remain with the churches at Leesburg and Indian Creek next year. He is held in the highest esteem by his membership and is doing a splendid work for the Master in those fields. He is announced for meetings at Anderson, Ind., in January, and Keota, Ind., in February.

Geo. W. Mills has declined a recent call at Ironton, Ohio, and will remain with the church at Hustonville next year.

Geo. W. Kemper.

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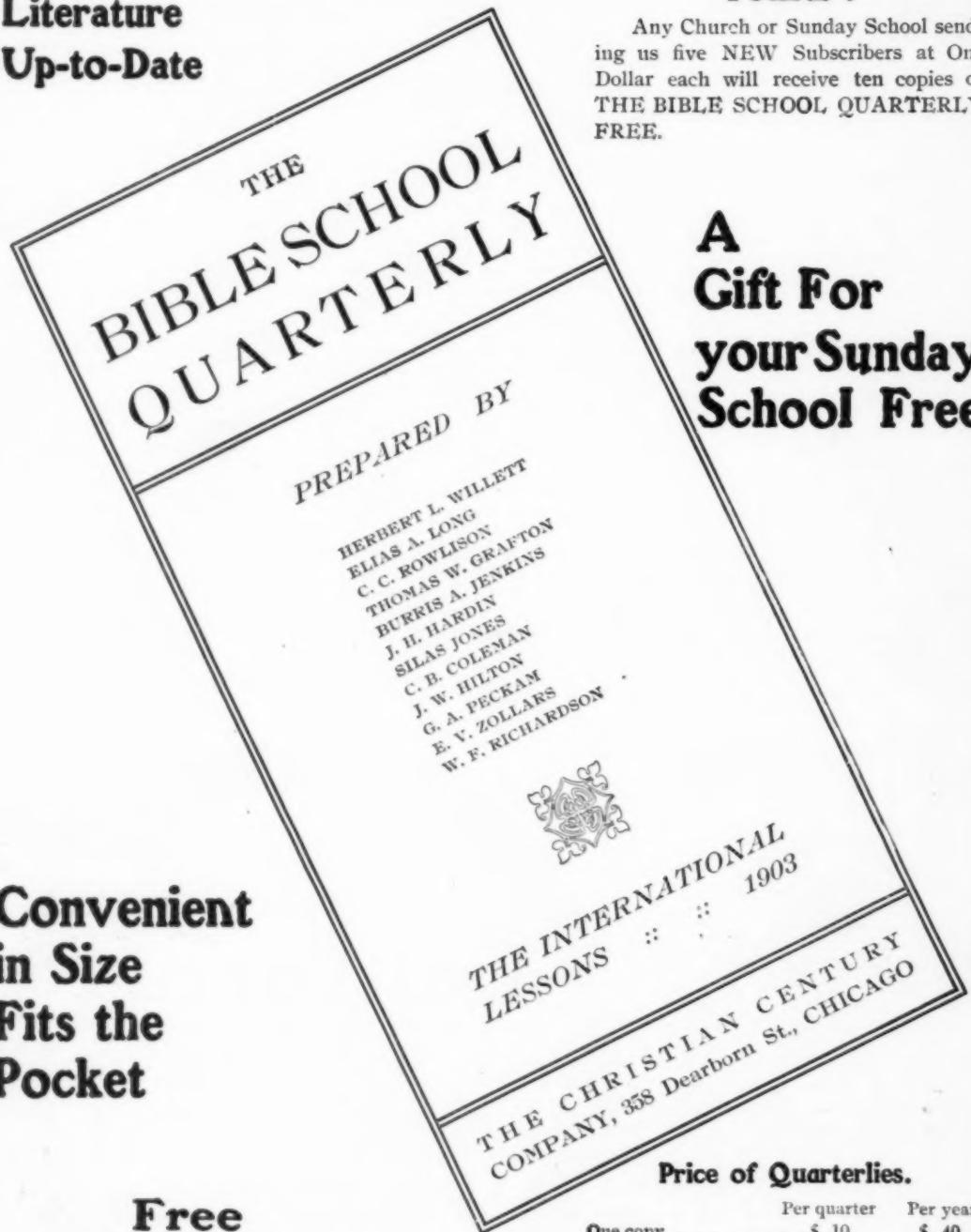
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